HQ 21 R654r 1920

02230840R

NLM 05015454 4

NATIONAL LIBRARY OF MEDICINE

PROPERTY OF THE
NATIONAL
LIBRARY OF
MEDICINE

NATIONAL LIBRARY OF MEDICINE
NATIONAL INSTITUTES OF HEALTH

NATIONAL LIBRARY OF MEDICINE
Health, Education, and Welfare, Public Health Service
U.S. Department of Bethesda, Md.

RATIONAL SEX ETHICS

A PHYSIOLOGICAL AND PSYCHOLOGICAL STUDY OF THE SEX LIVES OF NORMAL MEN AND WOMEN, WITH SUGGESTIONS FOR A RATIONAL SEX HYGIENE TOGETHER WITH

FURTHER INVESTIGATIONS

BOOKS I & II

W. F. ROBIE, M.D., M.R.C.

Superintendent Pine Terrace, Baldwinville, Mass.

Author of "Sex and Life," "The Art of Love," "Sex Histories"

Sold only to members of the recognized professions

BOSTON

RICHARD G. BADGER

THE GORHAM PRESS

LONDON: STANLEY PHILLIPS

Copyright, 1916, 1918, 1919, 1920, by Richard G. Badger

All Rights Reserved

HQ
21
R654r
1920
c. 1

Made in the United States of America

The Gorham Press, Boston, U. S. A.

ACKNOWLEDGMENT

I HAVE received many valuable suggestions for this study and much really serviceable help has been rendered me by many educated, altruistic men and women. Nay, but for their voluntary contributions of secrets long held inviolate in the soul's innermost recesses, this study and anything of value that may arise from it, would not have been possible. I desire at this time to express my deepest thanks and highest appreciation for what I know was, to all these, not only a sacrifice of valuable time, but of carefully guarded feelings.

Because of the large number, and for other obvious reasons, I am not able to name those to whom I am indebted, but I trust that the proper parties, one and all, will feel that I am none the less grateful; and I am sure that they will know that my earnest hope unites with theirs that these personal sacrifices may be of some value to the present and rising generations.

FOREWORD

The favor with which *Rational Sex Ethics* and *Rational Sex Ethics, Further Investigations* have been received has necessitated several printings of each book, and the supply of each is again exhausted.

There has been a little confusion which, though unforeseen by me, was my own fault in making the titles of the two books so nearly identical, though in truth the second book did treat of the same subject and was a continuation and amplification of the first.

It seems, both to the publishers and to myself, that it will save future confusion and be more satisfactory in every way to combine these volumes under one cover, making a book in the same form but slightly larger than my recent book, *Sex and Life*, which followed them.

It is our purpose to have the book upon which I am working at present, *The Art of Love*, bound in the same form. There is a certain advantage in having books by one author in a uniform edition. But I had no idea of continuing in this line when my first book was published. However, the universality of the lack of sex knowledge made apparent by the reception given that book, the insistent demands by a profession and public, educated in all other subjects, but suffering from ignorance of the laws of life, have made it seem incumbent on me to keep on with these investigations and to keep turning over my findings to a public which has read them and appreciated them beyond my most fantastic dreams.

I think it wise to leave the books which make up this

volume just as they were originally printed. I need offer no separate preface except this word of explanation; but I take this opportunity to thank my readers—friends shall I say?—for, from frank mutual confidences with many whom I have met and from intimate correspondence with many others whom I have never met, I know them to be such—for the many words of approval and appreciation which have come to me, both concerning these books and also concerning *Sex and Life*, the one just out. The friendly and commendatory letters, the spirit of cooperation manifested by many readers who have been sufferers, the willingness to reveal their own experiences for the benefit of the rising generation, have proved a sufficient comfort and stimulus to keep me at this work, though what seemed to me to be a tremendous round of other duties, minor ones though they may be, has often made it seem almost impossible to go on. But the encouragement has been so hearty and universal, the results have been so invariably favorable, the demand so pleadingly insistent, that I shall, *Deo volente*, finish the book begun and perhaps add another to the series.

W. F. Robie

Pine Terrace, Baldwinville, Mass.
September, 1920

BOOK I
RATIONAL SEX ETHICS

PREFACE

For me, and I think for most readers and students, the value of many books has been reduced or made uncertain from a lack of knowledge of the personality of the writer. The personal equation is always something to be allowed for, and preeminently are any investigations in the sex field likely to have a coloring and a bias directly referable to the particular personality of the investigator. The views of a maiden lady of 40 will differ widely from those of a happy wife and mother of the same age. The opinions of an adolescent, an ascetic, a neurotic and a contented father of a family will be widely divergent, even if the facts which are the basis of these views be identical. In introducing the unusual feature of incorporating with the case histories, the sex histories of myself and my wife, and of further introducing here a brief personal sketch of my other activities, I do not wish to be misunderstood. It is neither for the purpose of imitating Rosseau nor of emphasizing my own modest ego, but solely that the reader may understand the natural trend and personal bias of the writer and allow accordingly when forming an opinion of the facts collected and of the conclusions and opinions resulting from them. If there is any question of veracity, the objective side may readily be substantiated. As for the subjective, I can only say, it is according to my best knowledge and belief.

My father was a healthy farmer up to the age of 45. From that time till his death at 70 he suffered

from heart disease and sciatica, which were supposed to have been contracted in the Civil War. My mother was a nervous woman, the trouble was functional, and for 15 years preceding her death, at the age of 68, she was practically free from it.

I was born in 1866, the second of three children, of whom the eldest died at the age of 5, just one year before I was born. Until 9 years of age I did not go to school and was never expected to live to grow up. I have never had any illness since I was 9. While going through school I spent about half my time at work on the farm, and, while in college and in medical schools, I spent from 12 to 16 weeks each year, exclusive of vacations, as a book agent or at various other kinds of work. I graduated from college at 22, standing in about the middle of my class, was married at 23, and began the study of medicine in the same year, completing more than the four years' medical requirements in less than the required time and standing second in the class. I then spent some time as assistant physician and in charge of a hospital for nervous children; then for ten years divided my time between general practise, the care of a sanitarium for nervous women and such public duties as would be involved in being a member of school committee and boards of health and selectmen. During this period I cared for my own teams, cultivated an acre of land and devoted considerable time to the work of a local improvement society. I then definitely took up the sanitarium treatment of functional nervous and mental troubles, and have divided my time between this work, some work in psychology and neurology at a neighboring university, and the management of several greenhouses at home and of two farms in the country. I

have devoted some leisure to such subjects as anti-toxin, vivisection, the alcohol question, and especially the problems of sex.

My amusements have been, reading all kinds of fiction, philately, boating and an occasional half day hunting or fishing. These, with an evening now and then at the club, at pool or whist, or an occasional evening at the opera, complete the list, I think. I have been busy and in perfect health. My powers of endurance of physical and mental fatigue are, I think, unusual. I frequently go several consecutive days and nights without sleep with little noticeable discomfort. I am, first, last and all the time, an optimist; I ate, for many years, four meals a day; I sleep, ordinarily, three to eight hours a night, and at 43 look ten years older because of being very gray. All summer I spend from 10 to 14 hours a day in ordinary farm work and much time in similar employment all the year around.

My family consists of a wife and six children. The ages of the children are respectively 19, 18, 16, 15, 10 and 3. One other child lived but a few hours. This family, fairly large according to present-day standards, has been sought rather than avoided by both my wife and myself.

I had not thought to write an apotheosis of woman, though I honor them all, trust most of them, and love one. I can but pay some little, inadequate tribute to the one who has not only, by her presence and guidance, made this study and any other little things which I have accomplished or may accomplish possible, but also, by her efficiency and devotion, has contributed the only really hard, routine part of the work. All the typewriting, at my dictation or from my miserable hieroglyphics, all the correcting, most of the proof-

reading and many valuable suggestions, have come from her. In order to do this she had had, in deference to what she was compelled to think right, to swallow, more than I, an inherited, inbred pride and prudishness; for I was but a farmer's son and she a clergyman's daughter. In this monograph, as in all things, for more than a score of years, we have worked together. We have climbed the hills, rested in the valleys and longed for the mountain tops of terrestrial existence together; and when we come to the decline, if not already there, it is my fervent wish and earnest prayer that we descend, even to the last valley, together; and, on the other side, for we both believe there is another side, I, and I think she, can imagine no celestial, transcendental beatitude more alluring than the usually harmonious, increasingly delightful journey which we are making here. Though these remarks are inserted against her prohibition, I will still say that what dangers of Scylla, on the one hand, and Charybdis on the other, I have avoided, whatever of accomplishment for self, or of usefulness for others, whatever I have had of early happiness and later restfulness and unspeakable joy, I attribute to her and to her alone. Her early ambition was to be a foreign missionary; and, though the scene has been slightly shifted, still, with barbarians around her, she has always been a patient, trustful and loving missionary—a true home missionary indeed.

W. F. R.

CONTENTS

BOOK I

CHAPTER		PAGE
	PREFACE	9
	INTRODUCTION	15
I	REASON FOR THE STUDY	21
II	METHOD	26
III	STATISTICAL INQUIRY	90
IV	CONSIDERATION OF STATISTICS	96
V	EXTRACTS FROM THE POPULAR TEACHING IN SEX MATTERS	105
VI	VIEWS OF AUTHORITIES	126
VII	ABSTRACTS FROM CASE BOOK WITH REFLECTIONS ON FREUD'S "SEXUAL THEORY OF THE NEUROSES"	148
VIII	INTERCOURSE DURING PREGNANCY	176
IX	ANALYSIS OF SEX INSTINCT AND EMOTIONAL CONTROL	185
X	MARRIAGE VS. FREE LOVE	194
XI	GENERAL CONSIDERATIONS OF THE PSYCHOLOGY AND PHYSIOLOGY OF SEX INVOLVING THE ART OF LOVE	206
XII	THE POINTS OF CONTACT BETWEEN FREUD'S PSYCHOLOGY AND HIS SEXUAL THEORY WITH THE PRESENT STUDY OF SEX	225
XIII	PRACTICAL SOCIOLOGY	272
XIV	NOTES ON BIBLIOGRAPHY	279
XV	CONCLUSIONS	289
	APPENDIX	299

BOOK II

	INTRODUCTION	11
I	PSYCHO-ANALYSIS AND SOCIETY	27
	Part I. An Appreciation and a Criticism, with Report of Cases	

CHAPTER		PAGE
II	PSYCHO-ANALYSIS AND SOCIETY . . . . . *Part II.*	46
III	THE CASE OF W— . . . . . *Part I. History and Therapy.*	57
IV	THE CASE OF N— . . . . . *Part II. Interpretation of Dreams, by Prof. L. C. Day, A.M.*	82
V	A CASE OF HYSTERIA	98
VI	INTRODUCTION TO SEX AND CASE HISTORIES	139
VII	CASE HISTORIES	144
VIII	SEX HISTORIES	162
IX	BIRTH CONTROL	187
X	MISTAKES OF A PHYSICIAN	198
XI	INCIDENTAL OBSERVATIONS	205
XII	AN INCIPIENT PHILOSOPHY	228

APPENDIX

I	CRITICISMS AND ANSWERS	265
II	RATIONAL SEX ETHICS FOR MEN IN THE ARMY AND NAVY .	279
III	ADVICE FOR THE NEWLY MARRIED	292
IV	QUESTIONS AND ANSWERS	302
V	IS CONTINENCE NECESSARY TO THE HIGHEST ACHIEVEMENT?	315
VI	REGENERATION	319
VII	THE OLD IDEALISM IN SEX TEACHING	322
	INDEX	329

INTRODUCTION

In the early history of the race there was a great deal of theory, more ecclesiastical than medical, concerning matters of sex. This was all prescientific or unscientific. Theologians and philanthropists have used the results of this theorizing as a basis for a sexual ethics for men and women, each in his own way, drawing his illustrations from his own experience and coloring them with his imagination; or, again, reenforcing his arguments from sex phenomena observed in the lower animals. These acts of the lower animals have, when they seemed to serve the purpose of the author, been made anthropomorphic to a degree altogether unwarranted by the circumstances, and when these instinctive sex acts of animals did not fit into the scheme they have been characterized as low and bestial. Many studies have been made on the neurotic, the insane, the criminal and the mentally deficient, but no one, so far as I know, except Havelock Ellis,* and he only from the scientific attitude of a student of sex psychology, has had the temerity to make an exhaustive study of the psychical and physical manifestations of sex in modern, normal men and women. We live in an age when all branches of human thought, feeling and activity are being rapidly brought under the beneficent domination of an inductive science, which abstracts from observed phenomena and which logically deduces,

* I am aware that some consider Moll and Freud to have done so, but Moll has more especially investigated the perversions and Freud the sex anomalies of neurotics.

slowly and painstakingly, ever and anon, a truth, after patient observation in the objective and subjective world, where formerly every savant and teacher established ways of doing things and rules of conduct unempirically and illogically, though with the greatest show of logic, from postulates of a purely idealistic nature. Perhaps we have gone too far in the way of observation, and we may spend now too much time in making observations and too little in assorting them and in correctly interpreting them. But in the sex field, surely, there has been a vast amount of theorizing, of dogmatic ethical prescribing and of Heaven-attributed, though man-born condemning, without any thoroughly assorted, carefully collected, sufficiently extensive collection of truthful observations as a basis. In any present day, monistic or dualistic conception, psychology and biology go hand in hand, and preeminently so in the sexual sphere.

If irrelevant, still I think it true that an Aristotelian middle ground between the old idealism and the new empiricism, a pragmatic assimilation of all that is best for humanity from both of these extreme views is nearer right and therapeutically far preferable to either extreme. It has been my purpose to collect the essential facts in the physical and psychic sex lives of a sufficient number of normal men and women, taking every precaution to ensure absolute truthfulness, to tabulate and examine these, to examine the literature of sex, to study introspectively and reflectively myself and the inner selves of the men and women to whose hidden depths I have acquired or possessed the "open sesame," then from these sources, to draw, I hope, rationally, or at least with common sense, such conclusions as are inevitable; to form such opinions and to present such

tentative conclusions as the facts may warrant, hoping that there may be something here to help, if in ever so slight a degree, humanity from beneath the baleful influences of the old dogmatic sexual ethics, and the modern prudishness in sexual matters, influences which have dried up, in their very incipiency, the fountains of life in so many of our boys and girls, and have rendered those organs and psychic states which, in adult men and women, ought to contribute much to the health, happiness and social value of the individual, and everything toward the perpetuation of the best in the race (until some superman is born), the abode of destructive disease and the prey of torturing regrets. Marriage delayed or never, unhappy marriages, frequent divorce, sterility, diseased children, increasing burdens on society, are largely directly traceable to our tardiness in seeking and our fear of disseminating knowledge of sex. This work, to be useful, must be scientific; and I have entered into it as faithfully and earnestly as in me lies in a truly scientific spirit, not, however, with that scientific spirit which sees no good ahead except pure knowledge and is entirely unconcerned as to any human application. I have seen innocent and unwittingly offending men and women suffering from grossest ignorance of much pertaining to the functions of the most essential organs in their bodies, and have sought diligently for remedies. If I have found any such I shall be amply rewarded for my labors.

I am aware that, to the scientific student, there are many shortcomings and omissions in this brief discussion of certain phases of the sexual question. Naturally, in this study of normal sexuality, I have intentionally avoided algolagnia, or the sexual perver-

sions of sadism and masochism, also fetichism and other aberrations of the sex impulse. These have all been thoroughly discussed by Krafft-Ebing, Moll, Freud, Bloch, Tarnowsky and many others. Auto-erotism is not regarded as a perversion, but as the result of instinctive tendencies or of the unwholesome conditions incident to and unavoidable, to some extent, in a civilized society. I have devoted little time to sexuality in the senescent period, and not enough to that, until recently an unexplored field, to which Freud has introduced us, the beginnings of sexuality.

A distinguished scientist has called my attention to an unsoundness in the logic of many who deal with these subjects, which, though recognizing, I have not sufficiently emphasized; namely, that, while night emissions in men or nocturnal orgasms in women are conceded by nearly every one to be natural and beneficial, and that, while these differ only in the psychic element, from conscious auto-erotism of the same frequency, the latter is usually considered unnatural and harmful. The same eminent psychologist tells me that he has come to look upon the proper regular functioning of every organ in our bodies (this is certainly true of brain, muscle, special senses, etc.) as a primary condition of the ability to function properly and a full development of the organ. He would make no exception for any great length of time of the sexual function. As an advocate of relative continence, I, in reality, agree with him, but have refrained from urging this point because it is so directly in antithesis to all the old and most of the present teaching. In my criticism of the ultra, often prudish, efforts toward a sublimation of all sex to the realm of the supersensuous, I may not have emphasized sufficiently the

legitimate place of sex sublimation and vicarious sex function. There must be much repression, a relative continence, as Bloch expresses it, in every life. Therefore legitimate sublimation or vicarious sex functioning in art, poetry, religion and social work have had and always will have a necessary and well-established place. I have not taken space to discuss my belief, founded on good evidence, that the cessation of sexual relations entirely at the menopause is the most pregnant source of pre-senility in women; likewise that the entire abandonment of sexual relations by elderly men, often as a supposed means of self-preservation, is the surest criterion of speedy dissolution, both mentally and physically. A volume might be written—I hope to write one—on the relation of alcohol to sexual transgressions and venereal diseases. Many authors have asserted that alcohol was one of the most potent causes of such transgressions and diseases, and I content myself, for the present work, in subscribing heartily to that view.

The fact that I have given entire the histories of only a fraction of my cases lays me open to the criticism that I have selected only those which best suited my purpose, though I have stated elsewhere that I have given what seemed to be typical, average samples of these cases. I have refrained from giving more or all of them and have refrained from writing much that was in my mind simply in the hope that this study, if it does not make substantial additions to scientific knowledge, at least brings home, in a somewhat popular way, some of its more recently discovered truths. I believe that these truths are sadly needed at once by society. In order that social workers and teachers, in short, all educated people, outside of scientists and physicians,

can assimilate them quickly and if of us, use them constantly, I have presented these matters in this very condensed form. If the result justifies their amplification I shall be glad to proceed to this work later.

RATIONAL SEX ETHICS

CHAPTER I

REASON FOR THE STUDY

Increased sterility, marriage late or never, the falling birth-rate (especially among native Americans), unhappy marriages, frequent divorce, increasing promiscuity and sex crimes, an ultra-materialistic view of love, marriage, home and children, an army of unattached women vicariously sacrificing their natural desires of love and maternity for anti-vivisection and female suffrage propagandism or for men's vocations, and last and most alarming of all, the infection, sooner or later, of the majority of men and women with lax ideas of sexual morals and with the two fearfully destructive venereal diseases, gonorrhœa and syphilis, are ample apology for serious work on any or all sex questions. It is unnecessary for me to go into fullest detail, for the case-book of every physician, the elaborate studies of Fournier in France, Lidston and Morrow in America, Senator and Kalminer in Germany, with such periodicals as *Mutterschütz* and *Die Sexuelle Frage*, and the publications of the various societies for prophylaxis of the social evil in France, Germany and America abundantly show the necessity of research and applied knowledge along these lines. I append a few authoritative statistics and quotations, selected from the enor-

mous mass of such material, which appear to need no comment.

Lidston, in "Diseases of Society and Degeneracy," says: "That social progression tends to increase sexual vice is only too evident, to the physician especially. Taking Chicago for an example, the proportion of prostitutes in the community has vastly increased during the last twenty-five years," though, he says, "certain special causes, like the department store and the Columbian Exposition, have been in operation." Of the venereal diseases he says: "The immense social, economic and medical importance of these diseases is not appreciated by society. A case of plague would cause a panic of fear, but the infection of from ten per cent. upward of our population with syphilis and of from twenty-five per cent. upward with gonorrhœa, year in and year out, is viewed with the greatest complacency. There are special hospitals for smallpox, but no place for the treatment of venereal disease except clandestinely. Every prostitute is infected sooner or later with venereal disease—scarcely one escapes more than a year. For every case of venereal disease from professional prostitutes, there are three from select sources. Eighty-three per cent. of the prostitutes in St. Petersburg are syphilitic. In Stuttgart every prostitute has gonorrhœa once a year. In Berlin there are 150,000 syphilitics, and Paris has a still greater proportion."

Nöggerath's statistics show that in New York City 80 per cent. of the men have gonorrhœa before marriage, and that 90 per cent of these enter the married state uncured. Professor Neisser, of Breslau, in speaking of venereal disease, says: "Not only the individual affected loses all joy of life, but the happiness of both

parties and of the whole family is destroyed." Let us look a little farther and see how this is true. The same eminent authority states that as a result of Credé's method, now only one-fourth of all cases of blindness are caused by blennorrhœa neonatorum. Brauser, in examining 300 cases taken at random, found 73 to have had gonorrhœa, and 40 per cent. still able to give it to another. Van Shaik examined 65 supposedly well women of the better class and found 26 per cent. to have the germs about them and three acute cases. Other physicians have found from 10 to 28 per cent. of all women to have had this disease. The consensus of opinion among German medical authorities is that a large number of the cases of sterility are due to gonorrhœa. The results of various statistical investigations give the number as from 34 to 70 per cent. Forty-one per cent. of 95 sterile women examined by one surgeon had had gonorrhœa.

The following is from Dr. Prince A. Morrow's book, "Social Diseases and Marriage": "No disease has such a murderous influence upon the offspring as syphilis; no disease has such a destructive influence upon the health and procreative function of woman as gonorrhœa. Since the welfare of the human race is largely bound up in the health and productive capacity of the wife and mother, the sanitation of the marriage relation becomes the most essential condition of social preservation. It is well known that gonorrhœa often destroys the most important organs of special sense, resulting in the terrible affliction of blindness. It has been computed that from 20 to 30 per cent. of the blindness in this country is caused by gonococcic infection. Who are responsible for the introduction of venereal diseases into marriage and the consequent

wreckage of the lives of innocent wives and children? Not, as a rule, the practised libertine or the confirmed debauchée; but, for the most part, men who have presented a fair exterior of regular and correct living—often men of good business and social position—not infrequently what are considered the good 'catches' of society—the men who, indulging in what they regard as the harmless dissipation of 'sowing their wild oats,' have entrapped the gonococci or the germs of syphilis. These men, believing themselves cured, sometimes even with the sanction of a physician, marry innocent women and implant in them the seeds of disease destined to bear such fearful fruit. Gonorrhœa is the most widespread and universal of all diseases in the adult male population, embracing 75 per cent. or more. The prevalence of syphilis, though not nearly so universal, is variously estimated at from 5 to 18 per cent."

Fournier gives a further series of statistics, all taken from the most authentic sources, where syphilis has practically extinguished in the germ the posterity of certain families. One table gives, out of 216 births, 183 deaths; another out of 157 births, 157 deaths, or a mortality of 100 per cent. While gonorrhœa is insusceptible of hereditary transmission, its influence as a depopulating factor is scarcely less pronounced than that of syphilis, from its inhibitory influence upon procreation.

Neisser contends that gonorrhœa is a more potent factor in the depopulation of countries even than syphilis. He regards gonorrhœal infection as responsible for more than 45 per cent. of sterile marriages.

Dr. George K. Swinburne, in "Legal Medicine and Toxicology," says: "Only too long has the profession looked upon gonorrhœa as a disease of but slight

significance, except in a small proportion of the cases, and to Nöggerath is due the first real warning note, which was sounded as late as 1872. Although at the time Nöggerath's statements were looked upon as greatly exaggerated, closer study seems to bear him out, and he does not appear to have greatly overstated the case. A large percentage of blindness from infancy, sterility in the husband or wife, or a life of invalidism on the part of one or the other, can be ascribed to its influence, and the disease contracted in the ignorance of youth, and even forgotten, has not infrequently been the cause of long-continued suffering on the part of the wife, marriage having taken place long after the subsidence of the disease in the man."

Where do we find ourselves? No sane man, with the happiness and higher symmetrical development of the individual and the highest future of the race at heart can advise any course for young people except moderately early, well-assorted marriages. If three-fifths of the young men and one-fifth of the young women are infected at the time of marriage with communicable venereal disease, to say nothing of the loose habits and low conception of private and public morals which must inevitably have come during the acquiring of these diseases, what a failure this, the only course which can lead to the greatest personal happiness and the greatest public good, must be in thousands of instances unless physicians and all educated people first inform themselves in matters of sex and then so advise and instruct the young people of both sexes that these evils may be avoided!

CHAPTER II

METHOD

The instinctive desires of sex, inherited from a simian and pre-simian ancestry, the present-day complex of sex feelings resulting from changing environment and convention, the thoughts of sex, influenced radically toward the ideal if the mind has a teleological setting, toward a more material view if the individual has empirical tendencies, the physical acts of sex, controlled more and more by a more perfect rationality or, to avoid the question of individual autonomy, by a more felicitous determinism brought about by improved environmental conditions, are so different, qualitatively in children, adolescents and adults, and quantitatively in the two sexes, and even in individuals of the same sex, that it is very difficult to draw hard and fast lines between normal and abnormal human sexuality. A great many histories have been obtained from, and numerous facts have been recorded concerning, individuals clearly abnormal, and much philosophizing has been inspired by such data. Earlier systems of sexual ethics were deductive, built up by ultra-idealists on *a priori* grounds alone. Later such systems were influenced by the results of the study of abnormal and subnormal humanity.

Very little study has been made of normal human sexuality, and almost no weight has yet been given to the results of this in the teaching of sexual ethics. Havelock Ellis is a pioneer in this sort of investiga-

tion, and, though his motives are avowedly purely scientific, the results cannot fail to have a large utilitarian value. In speaking of the necessity and attendant difficulties of this kind of work he says: "I could wish information gained in the latter way more extensive, but unfortunately the number of normal persons whom one may question on such points with the certainty of receiving reliable answers is necessarily limited." The old view that all sex manifestations were symbols of weakness or moral obliquity, coupled with the notion that certain sex acts invariably resulted, *per se*, in loss of virility, epilepsy, insanity, imbecility, or some incurable malady has doubtless been the chief cause of the heightened self-consciousness, the extreme reticence and the excessive prudery which have existed and which at the present day so largely obtain in all matters pertaining to sex.

There seems to be no question but that studies in such sex aberrations as come under the eye of the physician have great value, if rightly interpreted, in showing what errors to avoid and what mental and physical environments lead to error, and that they have some value, though less than usually accredited to them, in determining what is right sex conduct; but it is evident that, in establishing a system of correct sex living and in prescribing rules for attaining and preserving this desired state, we have no safe criterion as yet outside the lives of those individuals who go to make up what is normal, or what approximates the normal in humanity. There would seem to be no ethical reason against the study by physicians or other competent students of the sex lives of normal adults who consent to this, realizing the probable benefit to others, any more than there is reason against the sick and abnormal giving

to physicians the secrets of their sex lives in order that they may receive the benefit of more intelligent treatment. Concealment of identity and proper selection of cases are, of course, presupposed in any case. Some familiarity with the literature of the subject, much reflection upon it, the experiences of a physician dealing for many years almost exclusively with nervous patients, the desire of one who thinks that his "lines have been cast in pleasant places" to serve others less fortunate are the materials and the motivation with which the present writer began the special study of this phase of the subject of sex.

There is no such dearth of facts in any branch of medical or social science as in this subject. Facts are the prime requisites and in order to obtain them a questionnaire was devised which might serve as an outline. No qualities of universal fitness are claimed for this. Indeed it has been modified somewhat and is constantly subject to change. Though all these questions very seldom apply to one individual, careful, accurate responses to such as do apply have seemed to draw out the most essential facts in the sex lives of those men and women who have furnished the material for the investigation. It was assumed, as needing no further proof, that, in the upper stratum of society, where money is plenty, idleness the rule and precocity inevitable, as also in the "submerged tenth," where the necessary sleeping of both sexes, young and old, in one room, where all manner of sex talk and acts are common in the presence of children and where choice of associates for the young, if feasible, is still rarely attempted, sexuality would differ widely from the normal. The further assumption seems warranted that, if sexual mistakes, misdemeanors or crimes exist

in the middle class, where education is a boon, work a necessity and right conduct more usually a goal, these would certainly be accentuated in both those above and below this class socially.

This material then has been all obtained from what is considered the better part of the middle class. Clergymen, physicians, educators, philanthropists, a few business men and superior artisans, with the wives, sisters and daughters of many of these have been the people principally consulted. A few histories of people otherwise normal, who have suffered and recovered from attacks of functional nervous diseases, are included. All are people generally accredited as of the very best social value, from educational, religious, moral and business standpoints. More will be said concerning these people in dealing with the results. It is only necessary to say, before presenting the questionnaire and some typical cases, that, while a few of the histories were obtained in writing, the large majority of them were obtained directly by the investigator through personal interviews.

Some of the subjects were his friends; all were well known to him; and, finally, his own sexual autobiography and that of his wife are among those given in detail.

QUESTIONNAIRE ON PHYSIOLOGY AND PSYCHOLOGY OF SEX

1. Sex, age, color of hair and eyes? Peculiarities?

2. Were or are your parents and near relatives of sound health? Was there consumption, rheumatism, nervousness or insanity in any member of your family? Give particulars.

3. Are you now and have you been from childhood

in good health with the exception of acute diseases? State fully if you have not been.

4. Please introspect carefully and describe the first conscious manifestations of sex. (*a*) The first feelings of sex for any one of your own or of the opposite sex? (*b*) Were these spontaneous or were they suggested to you by some one? (*c*) How frequent were these feelings before puberty? How frequent after puberty?

5. Did you, as a child, masturbate? If so, was the habit taught you or was it done of your own volition? If taught, under what circumstances? If not, what led to its beginning? Did thread-worms, friction of clothing, sliding down bannisters, itching of prepuce or any other irritation of glans penis or clitoridis, or any other ascribable cause other than instinct lead to it? Was a feeling of shame instinctive or developed later from reading or from conversation with other people? Were you, as a child, secretive about this habit among your fellows or not? If not, when did you learn to be secretive? What made you so? When did you begin to try to give up this habit? What made you try and how long before you were successful? If you are married, has this ever affected your health or happiness or that of your partner or that of your children? If single, do you know of any effect that this has had on you and have you thought or do you think it would affect you if married?

6. What were your early and later psychic states when you indulged in auto-erotism? i. e. Did you have lascivious, mental pictures of persons of your own or of the opposite sex? If of the opposite sex, did you imagine that you were married and having intercourse, or was there a feeling of exerting superior physical power or of submitting to the same? Was this ever

a purely physical act without psychical accompaniment? Have you ever had day dreams, with or without sexual concomitance or sequence?

7. What were your worries and anxieties about injuring your mind or health or your procreative powers or your future children? State effects of suggestive literature and vaudeville upon you, also effects of medical, semi-medical and quack literature which pictured the direful effects of auto-erotism.

8. If you, for a short time only or never, practised this habit, please tell what your sexual life has been. If you have had irregular (extra-marital) intercourse. If so, how frequent? If continent, how frequent emissions did you have, if a male, or were there voluptuous dreams with orgasm at or near the menstrual epoch, if female?

9. Tell the early surroundings and teachings which kept the sexual instinct from coming into consciousness or enabled you to control it if it did come into consciousness.

10. Have you, at any time, had slight or serious nervous troubles? If so, have excessive virility, exhausted vitality or sexual worries or practises had, in your estimation, anything of a causal relation?

11. Do you know and can you describe briefly well-authenticated cases where nervous diseases, sexual worries, perversions or continence were concomitant? Is there supposed or known causal relation?

12. From your own observations and your personal sexual experiences, what sexual hygiene and what instruction in sex matters would you recommend for children and young people for their own happiness and health and for the moral improvement of society?

13. If you think sexual anomalies important factors

in the causation of nervous diseases, what would you suggest as a remedy?

SEX HISTORY. CASE II

1. Male, 24, hair and eyes brown.

2. Mother died at 28 of tuberculosis, but this disease was not in family.

3. Yes.

4. First sex feeling at 14, (*a*) at 15 for opposite sex, (*b*) suggested, (*c*) none before puberty, about once a week after.

5. Yes. At 14 went swimming with six other boys, some of them older than he. They all masturbated openly. He also tried it, but it was painful and there was little sensation and no orgasm, though he persisted in the attempt for nearly an hour. He was intensely curious and tried it by himself six months later, when he was successful in producing sensation and orgasm with a little semen. Instinctively ashamed and very secretive. At first practised this about once a week, but soon began to try to give it up and was successful within a year. He felt degraded by the practise, but it had no effect on him.

6. At first it was physical, but after two months, on suggestion by another boy, imagined intercourse with girls when masturbating. At times has had day dreams with sex feelings. He would have two emissions the night following such day dreams. Vaudeville and suggestive literature had no effect.

7. Was ashamed and worried after hearing a lecture.

8. Had emissions once a week for about six years. Recently often has two or three emissions in a night. Often occur twice a week.

9. Grandfather gave sound moral advice. Heard a lecture by a college president on the subject of sex, full of warnings and statements that masturbation was degrading. This was when he had about given up the practise, and he never dared to resort to it again.

10. No.

11. No.

12. Does not know what to teach.

Note—At the age of 22, while preaching, after a period of hard study, became acquainted with a young lady and called upon her. While with her he became intensely excited sexually and on reaching home had an intense desire to masturbate, and had two emissions that night. This desire continued very strong for some weeks, but he did not masturbate for the reason that this girl was in his congregation and he felt that he could not look her and the rest of the congregation in the face if he masturbated. This girl, although undoubtedly moral, had a seductive way and a voluptuous appearance. Soon he became much attached to another girl, but had no sexual desire for her, and, though while going with her several other girls tried to flirt with him and to "stir him up," he had no sexual excitement or desire to masturbate. Later when he asked this girl if he could look forward to marrying her and she gave him an answer which he interpreted as "No," he was disappointed, became irreligious, life seemed a farce, and day dreams of drinking and having intercourse with girls would come. After these day dreams there would be two or three emissions at night, and the next day he would have the same desire for dissipation. Would take very cold baths locally, very hard physical exercise, and study till completely exhausted to keep his mind from sex subjects; yet he has been

on the point of giving up the fight many times. Several were influencing him in the wrong direction and he had practically decided to yield. He was now advised to resume his attentions to the young lady who had said no, and urged to have no sexual relations with any woman until his marriage. The result of following these admonitions has been very satisfactory.

SEX HISTORY. CASE V

1. Male, 55, hair light, eyes blue.
2. Yes.
3. Yes.
4. At age of 4 often had mental pictures of a girl playmate, but had no sex knowledge and there was no sex feeling. (*a*) First sex feeling for girls at age of 6. (*b*) Spontaneous. (*c*) Slight and seldom before puberty. After puberty from once in two or three weeks to once a week.
5. At 14 a boy of 2 years older told him of masturbation and masturbated him. Little semen at this time. (This older boy had been told that occasional masturbation would do no harm. He masturbated at infrequent intervals and told the younger boy that he must not do it often. This older boy has become a healthy, competent business man, is married and has never had promiscuous sex relations.) Shame and secretiveness were instinctive. Following the directions of this older boy, masturbated, never more than twice a week, usually not oftener than once in two weeks.
6. When masturbating there were always mental images of some one of the opposite sex. The act was never entirely physical.
7. There was never any worry, and quack literature

and vaudeville produced no disturbance.

8. Emissions occurred from once a week to once in two weeks if he did not masturbate. Beginning two or three days before it was time for an emission, he would be restless, irritable, sleepless, and there would be increasing discomfort and pain in the testicles. They would become very tender and the pain would extend to the abdomen. Finally this would become almost unbearable, so he gave up his attempts to abandon masturbation entirely and did it when these symptoms became oppressive, anticipating the emissions by a day or two.

9. All conditions were favorable for delaying and controlling sex instinct. Always had hard work and always in good company that did not cause excitement. Little knowledge and no discussion of sex matters. Thinks masturbation kept him from promiscuous intercourse.

10-11. None.

12. Much masturbation is injurious and may lower, morally and physically. Nature ought to take care of itself by emissions. Young people should not be frightened. Enough masturbation to relieve irritation, distention of seminal vesicles, etc., would be beneficial, but few can be told so, as it might lead to excess.

13. Functional nervous troubles are very frequently the result of sexual anomalies. Many of these troubles are from wrong teaching, also from maladjustment, ignorance, etc., in married people.

SEX HISTORY. CASE VI

1. Male, 33, brown hair, gray eyes.
2. Sound.

3. Yes, very.

4. At age of 8 nurse of baby brother took him in her arms, unbuttoned her dress and put his face between her breasts. He struggled and fought to get away, but had a very strong sex feeling, not, however, toward the nurse or any other person. Such feelings were frequent after this. (*a*) See above. (*b*) Result of contact. (*c*) Frequent before and daily after puberty.

5. At the age of 7 bad boys explained masturbation, but this was repugnant, as his mother had taught him not to handle his genitals. At 15 a doctor who wished him to study medicine took him to a dissecting-room, where he saw a woman's genital organs dissected and heard medical students make very coarse comments on them. He was disgusted, but began to read anatomy and physiology. At 17, having a microscope, masturbated to get semen in order to study the spermatozoa under microscope. Never masturbated before and but few times anyway. At first act he first connected the sexes in his mind, and from now on began to have mental pictures of opposite sex. Soon began to have emissions once in two or three weeks. Was greatly worried, fearing that his few acts of masturbation had caused this and that he would become insane. Sex feelings now very strong, and there was much to stimulate them. When the employer was out of the store where he worked, the bookkeeper and others talked vilely. One boasted of having intercourse with his wife three times the night before, etc. Two servant girls in his family invited him by every possible action more than forty times to have intercourse with them. They slept near him and he heard one say to the other, "Oh, how I should like to have him in bed with me."

Though fearfully excited always, he never touched them, as he felt that it would lower him and his whole family if he had intercourse with the servants.

6. At first act of masturbation, realized relation of the sexes, and it was largely a psychic act afterward with pictures of girls and women.

7. Great fear lest less than half-a-dozen acts of masturbation should ruin him body and soul. Excited by anatomy and physiology.

8. Theaters drove him wild, and often had to leave such plays as "Camille" and run to find a prostitute. At age of 18 he and a boy friend, both terribly tortured by desire, talked matters over and, agreeing that they could not live that way, gave up and went to prostitutes. Act very short, but he was relieved. Washed thoroughly and took no disease. Very much ashamed and controlled himself for about a year, when he went three or four times again to prostitutes. Then he was converted and for five years was kept absolutely pure, he says, only through the power of prayer, until, at 24, the sickness and death of a relative made an unbeliever of him. He now met a "very lustful" foreign girl at a restaurant. She confided her troubles. He sympathized with her, then wanted her sexually. She was not a virgin, but had had intercourse only a few times and was, like him, burning up with desire. There was no promise of marriage and no talk of it on the part of either. She wanted his and he wanted her body only. He never loved her other than physically. They met about once a week and were absolutely faithful to each other. He saw that she was getting attached to him and told her that she ought to go home and reform. She said she could not leave him, and he felt that he must have her, but she finally consented and went home

and he has never seen her since. He soon had intercourse with a girl who was not a prostitute but who had had intercourse more or less. The next morning, his penis being sore, in great fear he got hydrogen peroxide and injected it into the urethra. After this his penis swelled enormously and was very painful. Was treated six months by a doctor, who said he probably did not have gonorrhœa at all. After recovery was very careful and had intercourse only in "swell" places once in seven or eight weeks. He says that summer resorts and dance halls are the most corrupt places on earth. He also says, "I never seduced a woman, and the man who does cannot be punished severely enough."

9. Conversion and power of prayer kept him pure five years. When he met his wife, who is the only woman he ever loved except for the body, he voluntarily postponed marriage, went to several doctors to be pronounced absolutely safe, then went on six months' probation, in which time he never took a drink, went to theater, smoked or had intercourse.

10. Nervous temperament only.

11. Relates this case of homosexuality, as he knew one of parties.

A judge of high repute took interest in a young lawyer, threw business his way, sent him invitations and gifts which, if not accepted, were followed by love letters, insanely jealous. Offered young man large salary and expenses as assistant. Young man was six feet tall and very handsome. Elder man had wife and grown-up children. The offer to the young man stipulated that the two should travel and sleep together. He refused offer, when the elder man was furious, then patted him and said, "I love you," knelt before him,

unbuttoned his (the young man's) pants and started to take his membrum virile into his mouth. The young man repulsed him, gave him a severe talking to and dropped his acquaintance.

12. Taught by father to keep clean, to wash with soap and water, retracting foreskin daily. His father said to him, "Bad thoughts will come, but do not let them stay with you." This he thinks valuable advice. He says, "If a man will go with prostitutes, let him be taught to keep clean, to go to the best places and to wear a condom."

SEX HISTORY. CASE VII

1. Male, 50, dark.
2. Good health, except one aunt died of consumption.
3. Yes.
4. When 12, saw boy, older, masturbate; tried it myself several times, but could not bring erethism or discharge. Though I was defective, but was too young, as power came about 14. Country school bad. Older boys often masturbated before us younger ones, tantalizing us because too young. They felt great pride. We were importuned to suck them, they putting sugar inside the prepuce. Was cruelly pounded and kicked for refusing and telling. Heard no end of obscenity talked before knew what it was. One of us was made to ask an older girl . . . and was soundly cuffed by her for it. We did not know the meaning of the word then.

Soon, age perhaps 13 or 14, fell in love with a girl, walked home from school with arm around her often and before others, but never dared to say or hint at anything improper, but privately pondered all sorts of

lascivious scenes and acts with her.

5. Masturbated some later, but always felt it dirty and always suffered remorse and felt morally mean. Some boys did it much before others. A great trick of older boys was to catch us little fellows and open our pants and show organs to each other and occasionally to reluctant girls. Comments were made on the size of organs, and I had a great and mortal fear that I was deformed because small. Once was caught by two boys who tried to masturbate me, and did get erection, which surprised me, but still there was no discharge. One or two larger girls, age 14 or so, were seen to practise lewdness with two boys and were seen in bushes. Finally things got so rotten that parents got hold of it and a portion of them met and accused grandfather of one boy of teaching him to masturbate and tell worst and grossest stories, and I was taken from the school forever and saw or knew nothing of such things in the new school.

Was always intensely secretive. Masturbated some time at long intervals and often, at spells, secretively till 25. Longest absolute continence was after I experienced religion at 20. No end of lascivious pictures of sex.

7. Always had fears of insanity, of destroying future power of parenthood, but passion was too strong. Invented ligatures and wraps to keep down erection and discharge in sleep. Turned clothes so, if not too cold to trouble, was uncovered. Often had woolen sheets, which were bad. Never wanted a female sexually till after graduation and in theological seminary. Later went much with a fellow-woman teacher, but never dared to consummate as we knew nothing of protection. Often went to theater and ballet and, while loved to see

tights, etc., was never made erectile or lascivious and never imagined sex scenes with stage girls.

8. Have fought sex all my life by resolves, vows, prayers, and have written down privately my record of discharges. Great moral depression afterward. Never confessed to a soul. No one ever suspected unless my grandfather, whom I lived him, who once took me out of school a whole winter to be out sledding and sugaring. Called me up before light every day and got me dead tired every day, as if he knew the worst time was between waking and rising. For some years was panic-stricken by palpitations, and went to sleep always with finger or pulse, fearing every beat was to be the last. Yet when I married, at 35, had several healthy children who seem maturing well and naturally, and now, between two and three score, feel myself normal, and my wife never suspected anything wrong. My curve of excitement and discharge was always more rapid than hers. Although she gets full satisfaction, her climax comes afterward. Always and even now sometimes dream of sex relations with real and imaginary women, often culminating in discharge.

9. Parents never talked directly of sex, but I think relied on religion and were more insistent on all religious inculcations, hoping it would help. Father went in bathing with us boys and used to tell of a man with a sunken nose as absorbed by sex excess, and told of diseases and taught to abhor bad women as degraded, diseased and dying in about three years of their vocation. Two or three of older boys who used to masturbate before us little ones have healthy families and one is married and without children. I think he aged prematurely. Always thought it fortunate for me that my father was West soon after his marriage (within

a few weeks) and had to stay away from my mother all during her pregnancy. As the oldest, I was always slightly more vigorous than the younger children. I believe my father was always pure and straight, and that for this I owe him the supreme debt next to my mother. Can imagine how a child could curse his father if he suffered for his sex sins.

10-11. I fancy masturbation (1) hastens maturity; (2) makes erectile too quickly and early and makes discharge prematurely; (3) tends to infertility in offspring so that families die out; (4) makes nervous and irritable. For remedies know nothing but plain, very plain, full, personal talks betimes, cold baths, light bed clothing, fresh air, cold room and constant but not excessive physical activity, out of doors all day and healthy fatigue every night, sleeping not alone but in bed with a brother, whose presence would be a restraint (I never knew brothers who were not supremely ashamed before each other), washing parts with prepuce turned back, each day; very loose pants and no drawers, unless cut away about the parts; open bowels, for constipation is a constant stimulus. The ideal is the animals, and I think spontaneous discharges show man's fallen nature. They may be normal now but can't be part of Nature's original plan.

I doubt if low words, theaters and obscene pictures in the privy and privy doggerel are so bad, but think voluptuous literature, for morals (Byron not very bad, but elaborate, obscene stories of the whorse-house type) is worse. The vile, transparent playing-cards are worst of all. I can remember now some of these French cards. But it is almost idle to suppress such things. Exposure to such influences is inevitable now. The city boy can't be ignorant. The way is to develop power to resist all

by plain talks and scare talks. Fear must be a strong element, and dangers may and should be magnified. It would be calamitous to teach that sex excesses in youth are not bad. I believe unfallen nature teaches absolute continence, even without much, if any, spontaneous discharge till marriage. Intense intellectual interests, hard work that interests, absorption to abandon in other things is the best regimen. I shall never cease to regret my errors as above described, and I believe I should be stronger, better, live longer, be better husband and parent if I had been purer and always had more semen absorbed and less discharged; and wonder that, despite it all, I have done and been even as much as I have. Don't take away the scare element, but teach a strong but more rational and intelligent administration of it. This is always the root of the sense of sin. I should have gone straight to the Devil by the quickest route but for fear.

SEX HISTORY. CASE IX

1. Male, 27, dark.
2. Yes.
3. Yes.
4. (*a*) At 7 or 8 had erection but not sex feelings toward girls till 12 or 13. (*b*) Suggested. (*c*) Frequent before puberty, more frequent after.
5. Yes. When 6 years old told of masturbation by boy of 10. When 8 years of age witnessed a boy of 13 get up a step-ladder behind a mare and attempt intercourse. Thought this a good idea. At 10 a man of 75 tried to get him to show his genital organs to him. At 12 saw a boy of 15 masturbate. Was disgusted at the sight. The boy tried to get him to go and do it

with him, but he would not, though he tried it himself after a little. At first practised this once a week. No semen to amount to anything. From 14 to 15 about once a day. At first was proud of this and as he matured earlier than his brother he showed him how it was done. At 15 read some quack literature and had a terrible scare. Began to leave off and at 17 stopped entirely and finally. After reading the scare literature, told his brother of it and frightened him, too. He also tried to stop, but was not as successful. Secretive at first, instinctively. Not instinctively ashamed, but was ashamed after reading quack lierature. Have been no harmful results.

6. From the first had sex feelings toward older women as a rule. Imagined himself locked in schoolhouse with the teacher. A girl in school was worshiped from afar. Mental pictures of girls and women while masturbating. Day dreams with sexual concomitants at times.

7. Great fear that he would lose his virility and become dwarfed physically. Vaudeville was exciting and more so because he was looking for a girl to have a good time with. Read love stories and, when masturbating, the image of a golden-haired girl in a story was almost invariably present. Terribly frightened by quack literature.

8. From 17 to 19 emissions were often two or three times a night and always as often as once a week. Third and fourth years in college, desire being uncontrollable, and he being in mortal fear of the results of masturbation, resorted to intercourse occasionally.

Had intercourse with one girl several times a week for three consecutive weeks. Had intercourse once a month, as a rule, and emissions besides. Contracted gonorrhœa, which was readily recovered from, then

contracted chanchroid and was in great fear that it was syphilis, though he quickly recovered and the doctor reassured him. When ready to marry, consulted the doctor again and he told him he was perfectly safe. He thinks that his sex nature was very hard to control. He is in perfect health, happily married and has a family. He relates the case of a college friend who, though against his will and principles, would often be irresistibly impelled to intercourse. He would start in the middle of the coldest nights, without regard for any obstacles, to find a prostitute. He says that, in his opinion, this man could not have lived without intercourse or sex relief of some kind. This man is now happily married and perfectly virtuous.

9. Whipped by his mother when a boy for handling his genitals and told not to do so. Quack literature frightened him. A lecture in college, which came after he had contracted diseases, gave him a great scare, and he resolved to have no more intercourse. Kept his resolve until marriage, two years later.

10-11. No nervous troubles, except nervous from worry.

12. All young people should be taught sex matters through talks by parents, teachers and elders.

SEX HISTORY. CASE X

1. Male, 46; hair and eyes dark.
2. Yes.
3. Yes.
4. First conscious knowledge of sex at 5 or 6 years, from talks with children. (*a*) Between 5 and 6 were feelings toward opposite sex. (*b*) Suggested. (*c*) Quite frequent before and very frequent after puberty.

5. Yes. Was an only child. Taught at home until 14. Had no companions. Began to masturbate at 12, just before puberty. Had never been told of this and it was entirely spontaneous. Not ashamed or secretive at first, but later learned from older boys that it was not the proper thing to do and then began to be secretive. Climbing trees produced sex feeling. At 15 saw scare quack literature. Much frightened and stopped for 7 or 8 months. During that time had emissions every three or four nights. Then began again and masturbated occasionally until marriage at 22.

6. At first the act was entirely physical. Later, at 15, a psychic element came in and constantly increased. At first, girl acquaintances; later, indistinct images of far-remote females. For some time before marriage the practise was resorted to merely for physical relief. No day dreams.

7. Constant worry about injury to mind, health and procreative power. Vaudeville excited and medical literature, though calculated to frighten and doing so, still excited him powerfully, sexually.

8. No extra-marital intercourse. (Occasionally masturbation probably kept him from this.) There were no instructions or warnings. Medical books were read which proved very exciting.

10. Nervous to some degree after reading medical books. Sometimes nervous from overwork. At such times intercourse with wife relieved and benefited him. Thinks masturbation was beneficial in his case.

12. Teaching in sex matters should be by candid and open personal talks or lectures, beginning somewhere between the ages of 7 and 9. No sex books should be put into the hands of children or young people.

SEX HISTORY. CASE XIV

1. Female, 26; hair and eyes brown.

2. Yes.

3. Yes.

4. (*a*) First conscious of sex feelings at 13 at time of first menstruation. (*b*) Spontaneous. (*c*) None before, almost daily after.

5. Yes. Shortly before first menstruation was told about masturbation by a girl who did it. (This girl is a nice woman, is well-married and has a family.) Began to masturbate at time of first menstruation, daily and sometimes oftener. It was especially frequent about the time of menstrual period. Later there were times between menstrual periods when it was forgotten for a few days, but it was practically daily from 13 till marriage at 22. Shame and secretiveness were instinctive. Began at 18 to try to give up the practise. Never successful, but did pass a few menstrual periods without resorting to it. No effect on health or happiness.

6. At first, local and general sensations. No man was thought of. Later, after meeting future husband and engaged, tried to refrain, but had to masturbate more frequently than usual and had mental pictures of him then. No day dreams.

7. Always worried and felt ashamed and afraid that mind and body would be ruined. Feared she would not be fit to marry and have children. Did not read suggestive literature, saw no vaudeville.

8. When able to refrain from masturbation had dreams with orgasm about once in two weeks and has had the same occasionally since marriage, and had one two days after child-birth, three in the first four weeks

after child-birth. Voluptuous dreams were more frequent about the time of menstruation. Always has orgasm in intercourse with husband, usually more than one, and occasionally as many as five orgasms in half an hour, each being more delightful than the last. After a voluptuous dream, after masturbating or after a single or repeated orgasms in intercourse, she has always felt in perfect physical condition. At times has desire for husband, which soon goes away. Never has had desire for any one else. The impulse to masturbation was irresistible many times, and she thinks that no fear of consequences would have kept her from it.

9. Her parents were an ideal couple, but she had no teaching whatever in matters of sex.

12. Does not know what is the best teaching, but thinks it is certainly not right to frighten young people.

SEX HISTORY. CASE XIX

1. Female; hair, brown; eyes, gray; age, 52.

2. Yes.

3. Two attacks of neurasthenia at intervals of 10 years. Perfect health for last four years.

4. At 10 years of age heard talk in the family about an unmarried girl who had become pregnant. At this time she, with two other girls about the same age, found a doctor's book and read all about the sex function. Became much excited and wanted intercourse. She knew nothing about masturbation or she certainly would have tried it. After some weeks the girl had the baby, the book disappeared and the excitement subsided.

(*a*) At 20, for future husband. (*b*) Spontaneous. (*c*) Recalls no sex feelings except those at 10 years of age until 20.

5. Did not masturbate before marriage. Began to menstruate at 13. Had no sex feelings at these times that she was aware of until marriage. Was much poisoned by menstrual blood at first menstruation; the parts swelled enormously, but her mother would not call a doctor.

6. No day dreams.

7. Saw no suggestive literature and was not excited by vaudeville. After marriage was always greatly excited by cats or other domestic animals copulating, and her husband, knowing her condition, would always have intercourse with her immediately when she had seen anything of the kind.

8. No sex teaching whatever.

9. Met her husband, who was a widower, at 20 and had strong sex feelings for him at the first meeting and he had the same for her. Married at 22 and lived with her husband till his death, 14 years later. He was very considerate and saw to it that she had complete satisfaction in intercourse. Almost invariably had orgasm. When away from him any length of time she had strong sexual desire for him.

12. Parents should teach their children tactfully about sex matters.

Note.—Before her two nervous attacks, which were both since her husband's death, sexual desire was very strong, so strong that she was obliged to masturbate by titillating the clitoris. She was usually completely satisfied, nervous tension was relieved and she slept soundly afterward. On rare occasions she could not get an orgasm. Practised masturbation very little except at these times preceding her nervous attacks. During her husband's last sickness, which was long, and for a year or two after his death, she had no desire at all. Pre-

vious to her last nervous attack a young man had been paying attention to her daughter, and since that time she has had very strong sexual feelings, especially about her menstrual period which, she thinks, might be due to watching the young people and to reminiscences. Her breasts were always very sensitive and her husband's method of manipulating first these and then the clitoris before intercourse was "very delightful." Has been fearfully ashamed and terribly worried about her habit of masturbation, but she could not help it and it gave her great relief. Her mind was greatly relieved after a sensible discussion of the matter.

SEX HISTORY. CASE XXIV

1. Female, 42; hair, black; eyes, gray.

2. Father had rheumatism. Died at 58 of cancer of kidney. Mother nervous, had gout and bronchitis; living at age of 62.

3. Neurasthenic for ten years. Husband drank, moody, ugly and not a provider. She finally left him.

4. First sex feelings at 9. At 10 had same in sleep. (*a*) First menstruation at 13. Sex feelings for ideal man at this time. These feelings culminated in orgasm, both in sleep and when awake. (*b*) Spontaneous. (*c*) Slight before puberty, frequently after.

5. Yes. Began at 15. Had thread worms when young, but no sex feelings or masturbation as result. After 17 went months at a time without masturbating. At 21 became engaged and feelings greatly stimulated. Had violent orgasms when embraced and kissed. Began to masturbate again at this time. Engagement broken after 3 years. Continued to masturbate 4 years longer occasionally. After a year or two became engaged to

another man and there was return of same feelings and orgasms. Shame and secretiveness were instinctive. Usually masturbated 3 or 4 times a day for two days, then desisted for a week or more. Tried hard for years to give it up, as her mother had frightened her about putting hands on genitals; told her she would be blind, crazy, etc.

6. At first and between the two engagements the feeling was entirely physical, but when engaged it was psychic, she feeling the presence of her fiancé. Often had day dreams with sexual culmination.

7. Much worried by mother's talks of insanity, blindness, etc. Feared that people would know, from her looks, what she did; also thought that when she came to have intercourse she would not have the right sensation. Was always depressed after masturbation and fears that it harmed her.

8. Some sexual sensations in dreams when a child and occasionally has had voluptuous dreams with orgasm. At several different times has had a spontaneous, violent orgasm when awake and alone.

9. Mother's warning and instinct made her try to control.

10. Neurasthenia, from which she recovered.

12. Children should be taught and warned at puberty or earlier.

SEX HISTORY. CASE XXV

1. Female, 26, hair brown; eyes gray.

2. Yes.

3. Yes.

4. First menstruation at 15. At 16 menses stopped entirely for 6 months. (*a*) Had occasional sexual sensations during period of cessation of menses. (*b*) Spon-

taneous. (*c*) None before puberty.

5. Yes, a little. During the six months when she did not menstruate masturbated about once a month at about usual time of menstruation, and perhaps 2 or 3 times afterward at 18. Shame and secretiveness instinctive. Not affected in the least by practise.

6. A physical act entirely. Local feelings, no mental pictures, no day dreams.

7. No vaudeville seen, no suggestive nor medical literature read.

8. No voluptuous dreams.

9. No teaching. Heard nothing about sex from companions except some stories by little children before 9 years of age.

10-11. No.

12. At age of puberty facts of sex ought to be taught. Intercourse before marriage is worst thing, masturbation preferable.

Note.—From early girlhood thought that to have a husband and babies was the ideal life, but did not intend to marry till 30, but met future husband at 19. Love at first sight on his part and nearly so on hers. Married in about 2 years. As a girl she thought she knew instinctively a man who had had sexual intercourse. She got from her boy companions the idea that a girl should never let a boy touch her, but she allowed her future husband to do so when he began to come to see her, entirely unconscious of what she was doing. Not conscious of any sexual factor till after engagement. A very happy marriage. They have intercourse and she attains the orgasm 3 or 4 times a week. She thinks it right to neglect work or anything in order to keep in good physical condition so that she and her husband can have complete intercourse several times a

week. They occasionally have intercourse when neither attains orgasm. They have 2 children, and a condom is used at times for prevention of conception, though more children wanted later. Regular intercourse during pregnancy and cannot conceive of a woman not wanting her husband, sexually, when pregnant.

SEX HISTORY. CASE XXXII

1. Female, 24; hair and eyes, brown.

2. Yes.

3. Yes, except short attack of neurasthenia.

4. (*a*) At 16 repeatedly had sex feelings for boy of about same age. (*b*) Instinctive. (*c*) None before puberty. Occasionally after.

5. Yes. By placing bed clothing or pillow between thighs and pressing till orgasm took place. Was not taught nor told about this, but it was entirely instinctive. Little shame and not especially secretive. Never considered this a habit as it was usually practised but 3 or 4 times a month, usually before menstruation, and was forgotten about in interim. This practise is still occasionally resorted to. During a nervous attack, menstruation and this practise ceased for several months. On recovery and return of menstruation, sexual desire also returned, with the above method of relief. The practise has had only a beneficial, sedative effect.

6. Largely physical. Occasionally aroused, sexually, by seeing and talking with young men. Has had day dreams, with sex element in them at times.

7. No worries. Has seen no vaudeville nor literature pertaining to sex.

8. When at school, between 16 and 17, her room-

mate assumed the active rôle and practised lesbianism with her on two occasions. This produced voluptuous sensations but no orgasm.

9. Parents gave no sex instruction. Was told by an older girl of menstruation at 14. First menstruation at 15.

10. An attack of neurasthenia, which lasted 6 months, at age of 23. Complete recovery.

11-12. Girls and boys should be taught the facts of sex before puberty and not be frightened concerning masturbation.

SEX HISTORY. CASE LXX

1. Male, 59; light hair, blue eyes.

2. Parents healthy. Had seven children, all living.

3. Yes.

4. First sex feeling at 6, caused by seeing a girl who was accidently exposed. Sensations undefined at this time. (*a*) Later definite feeling for a servant girl whom he saw partly nude. (*b*) Spontaneous. (*c*) Infrequent before puberty, very frequent after.

5. Yes, after 16. Attention called to sex matters by schoolboy talk and by seeing animals copulating. A highly esteemed young man, older than he, told him that masturbation was not injurious. Still he was instinctively ashamed, very secretive and was haunted terribly by fears. There were long intervals of freedom from the habit. Occasionally it was entirely psychic.

7. Absolutely ignorant at puberty and longed for some one to go about sex matters. Plenty of instruction as to danger of all sin, but no physiological instruction whatever. Injured mentally and physically by excessive shame, worry and anxiety inspired by

quack literature. He says, "Everything was in scare heads, though mature experience and an unusually large observation show that matters were not so very bad. A little timely and wise instruction from a good and experienced friend whom I could absolutely trust would have saved me many an early anxiety, regret and other pain, and would have been not only a great deal of comfort and relief and a support to a half-distracted mind but a steadier and guide of my will. I also see that these things left a distinct psychic mark, though nature and providence are very kind to untaught and unprotected children. Though now as I know men, young and old, I should fear that such ignorance, coupled with such strong, blind up-push of natural instinct, amounting at times to an obsessive passion, would either drive them to seek relief in the company of the 'strange woman' or expose them to the constant danger of falling into nets which other women, not strange but sentimental and silly, often ignorantly spread in the way of growing boys and young men. The pitfalls are too numerous, the danger is too inevitable and the regrets too poignant not to make it the duty of all men of experience to do what they can to get growing boys and young men out in the open on this great and supremely fundamental object of the sex being. To a good, wholesome, early home I owe much in early life; to wife and children I owe the rest. Sex was left entirely to self, and in this I was self-educated."

SEX HISTORY. CASE LX

1. Female, 37; hair, brown; eyes, gray.

2. Father and mother good health, two sisters neurasthenic, two brothers normal.

3. Yes.

4. (*a*) At 19, for young man. (*b*) Spontaneous. (*c*) None before but occasionally after 19 for opposite sex, more generalized than localized sex sensations.

5. No.

6. No day dreams.

7. Did not see vaudeville nor suggestive literature till about 20. Then there was no meaning in these things, and they simply seemed stupid.

8. When 6 or 7 years old an old man who was, no doubt, a degenerate and who had always tried to consort with little girls, exposed his genitals to her and to her sister who was two years younger, and tried to get them to sit on his sex organs. The man had no erection and the girls were instinctively disgusted, as they had no knowledge whatever of sex. This was repeated many times for 4 or 5 years, he always in the same condition, always producing the same disgust and never getting them to comply with his request. There was undoubtedly a distinct aversion to all sexual matters created by these exhibitions. At 16 a young man attempted to kiss her, put his arm around her and wanted to marry her. No sensation resulted from this, and she would have nothing to do with him. At 17 an old man at whose house she boarded tried repeatedly to kiss her and feel of her, especially when his wife was away. Once when she was lying under a tree in the woods he threw himself upon her and said, "Now I've got you where I want you." She said, "Let me alone. I want to get up," and he did nothing further. When teaching school at 18 a nephew of the woman where she boarded came into her room and wanted to lie down with her. She told him she would scream, and just then some one came up the stairs and he jumped out the second-story

window. About this time met a young man who was very nice but "spoony." He did and said nothing wrong. She did feel attracted by him and had general sexual sensations aroused by him, especially later while corresponding with him. The first sensation was so new and strange that she could not eat her dinner. At 19, when working in a hotel, a young man asked her to go to walk. In a secluded place he threw her down and jumped upon her, but she screamed and he desisted. He asked her what she went to walk for, anyway, and later asked her to name some girl who would go out with him. About the same time another man in the hotel proposed intercourse, and when she refused he said he was glad there was one decent girl and he would stick to her. At 19 or a little later a young man who lived next-door tried to hold her hand and wanted to marry her. He did nothing wrong and awakened no sensation in her. Next, a station agent tried to kiss and fondle her. She met him accidentally in the city and he said he had a room at the hotel all engaged. He was very indignant when she refused to accompany him. About this time a professional man came courting. Everything was perfectly proper, but there was no reciprocal feeling and she refused him. He married later and still lives with his wife. Since his marriage and since hers he has several times asked her to run away with him, and once asked her to go to a hotel with him. She has always avoided him and indignantly refused these offers, but he still persists in them at every chance meeting. At 20 two young men paid her attentions. Nothing wrong was proposed and she was not attracted to either of them. Next a young man where she boarded blew out the light when they were alone together and she was lying on a couch. She

hurriedly left the room. Then a young man proposed to her. She refused to marry him, but did have some sensations aroused at parting. At 21 a married man who worked in the same office kept telling her that he did not care for his wife and wanted her to go and live with him. She refused. No sensations were aroused by his lovemaking. The head man in the same office had a habit of pinching the legs of the young women whenever he passed them. This same year another young man tried to hug and kiss her, but she would not allow it and had no sensations. At 22 she became acquainted with a woman of 30 who had been previously engaged and the engagement broken off. They lived for a time in the same house and roomed together occasionally. When sleeping together this woman began to hug and kiss her and assumed the rôle of a man, making the movements of intercourse until, in a few moments, the orgasm occurred. The first time this produced no effect on the younger woman, though she thought it natural enough and what women usually did when they slept together. This act was repeated on several occasions, there being mutual excitement after the first time and mutual orgasm on two occasions. About this time the significance of this was made plain to her by an older woman, who told her something about lesbianism, after reading a newspaper account of the shooting of a young woman by her female lover. This caused her to shun sleeping with this woman. These relations have never taken place since, have never been spoken of, though the women are still friendly. The aggressive woman is now 47, generally well, but complains of vesical trouble, is neurasthenic and frequently becomes infatuated with some young girl.

Next a young man took her to the theater, and when

they got home attempted to kiss her and then threw his arms around her and rubbed himself against her. She resisted and told him not to come again if that was what he wanted and left him. Later, his roommate came and asked her for intercourse. When refused he apologized and behaved himself for a long time, but once, later, when alone in a room with her, threw her on a couch and attempted intercourse. She resisted. He accomplished nothing and, after a few minutes, he said, "You need not be afraid for I can't do anything now anyway." She had no sensation except fright from this experience. Next two nice young men paid her some attentions. At 22 a young man paid her attentions and was very nice for a long time, and she began to have sexual sensations when he was with her; then they became engaged and one year later he, while kissing her, had an orgasm. He was much chagrined and said, "I never had anything like this happen before." Later, when sexually excited, he proposed that since they were engaged they have intercourse. She refused and sent him away and the engagement was broken. At 23 a theological student courted her, ethically, but while apparently in love with her he said nothing definite. Subsequently she learned that he was engaged at the same time to another girl. She says that she would have yielded to him at any time if he had asked her for intercourse. Finally he became familiar and began to handle her. Both were sexually excited, but he asked for nothing and she left him. She had little more to do with him, though he broke his engagement with the other girl and came back a year or two later, evidently to propose marriage, but she would not let him for the reason that she thought herself morally unfit because of the feeling she had had for him and for a young man who went

with her during the time he was away. This man, who began to pay her attentions about this time, was an idealist, wrote stories and poetry. She was attracted to him after a time as he was very persistent and sent for her when he was sick. He finally proposed and considered himself engaged to her, though she had made no definite agreement and did not so consider it. He maintained that if they loved each other everything was all right and proposed intercourse, and she, having had so many admirers and nothing permanent, told herself that perhaps it was no worse than kissing and she wanted to know what it was like. She consented and he made preparations, but before introduction of his organ, had an emission and she, thoroughly disgusted with him, then sent him away. He seemed sorry and went away, but came to see her once some time afterward and wrote her after her marriage.

Then an actor came to see her, proposed that they go downtown together; when she refused, got on his knees and begged her to go with him and get married, promising that if she would he would not touch her.

Next an artist proposed marriage, and it was evident to her that his desire was purely sexual. Several other men suggested intercourse, which was denied in each case and no one of them caused in her any sexual excitement.

Finally the man to whom she had been engaged and whom she had sent away for improper proposals returned and wanted to marry her. She, thinking that she was not good enough to marry the man she had been so much attracted to, but that she was certainly as good as this one from what he had already said and done, consented. They were engaged this time 6 or 8 months. She was considerably excited, sexually, dur-

ing the engagement.

After marriage, though somewhat excited each time and though intercourse was seven or eight times a night usually for the first month, she had no orgasm for about a month and very seldom for three or four years. After the first month there was intercourse every night when they were together. Later they were more moderate, there being one interval of six weeks. Later she conceived, intercourse then about three or four times a week, less after the baby was born. At present he is satisfied with intercourse three or four times in the first two days after being absent for a time and will then wait for her suggestion, which will be in from three days to a week ordinarily. She has two to three orgasms now at each connection and he withdraws to avoid children. This is by mutual agreement. Both have voluptuous dreams, with orgasm, when away from each other, usually about once a month. He, at times, has them more frequently.

9. No instructions whatever as to menstruation or other sex matters.

12. Usually no instruction should be given until a child is about 12, depending somewhat on the child. A girl should be told about menstruation. Most children outgrow masturbation. Young people should be told sex matters as necessary and certainly before going away from home.

SEX HISTORY. CASE LXI

1. Male, 50, dark.
2. Mother had rheumatism. Family well otherwise.
3. Yes.
4. At 7 or 8 was very much excited when stories were

read to him and had, at the same time, erections and sexual sensations. (*a*) At 12 for girls. (*b*) Partly suggested. (*c*) Infrequently before puberty, frequent after.

5. Yes, somewhat. At 12, acting on suggestions of older boys, partly on her solicitation and partly of his own volition, attempted intercourse with girl of 10. Another boy about same age attempted same thing. No results except erections in either case. Had lascivious thoughts and erections more or less between 12 and 14 when, after a sickness and after becoming interested in other things, sex matters went into the background and remained there for about a year. At about 15, while stepping over a timber, this pressed upon his genital organs and he had an erection and pleasurable sensations. He remembered this as like the sensations he had formerly had. From this time there was more or less auto-excitation but no emission. Somewhat later had an erotic dream, with emission. Was very much surprised and consulted family physician, who told him that this was all right. Emissions were once in 2 or 3 weeks. At one time wore cord drawn tight around waist for sexual stimulation. Went with another boy to a dive, but did nothing but look on and was so interested in the sights that he was not much stimulated sexually. At 15 or 16 began to try to give up sexually exciting himself, but was never entirely successful until after 30. Sexual excitation was infrequent and for a long time it was impossible to reach an orgasm, and it was always very difficult to do so. Between 20 and 30 there were periods of sexual excitation of several hours each, once or twice a month, when he attempted to reach an orgasm, but was very seldom successful, but when having erotic dreams and about

to have an emission he assisted this and the orgasm was easily reached at such times. Shame and secretiveness were both instinctive and suggested. Was always trying to give up this tendency to auto-excitation. No effects from it whatever.

6. The physical sex life seemed separated and remote from the ideal sex life. Was in love with a girl at 10 and very much attached to girls always after that, but did not have sex feelings for them. At 15 dreamed of being married, but had no sex feelings.

7. Prepuce was adherent till 14, when it began to loosen and a doctor was consulted and he finished breaking up the adhesions. At 17 penis and foreskin greatly inflamed. Was greatly worried and feared disease and was made uncomfortable by quack literature. Went to family physician for treatment. Literature and vaudeville had little effect, but pictures of nude women were always exceedingly stimulating. At about 30 got a lot of such photographs, and a night of sexual excitement followed, but could reach no orgasm and there was no erotic dream. In early years this sexual excitement was purely physical, later both psychic and physical.

8. No irregular intercourse, and from 30 till marriage emissions were irregular, came unexpectedly and about one in four was assisted.

9. Practically no teaching, but realizes that an effort was made to keep his time occupied and his mind busy.

10-11. Nothing.

12. In early years boys should be taught the ordinary care and hygiene of sex organs, and girls should be told about menstruation. In high school or college all should be warned in regard to dangers and diseases.

Note.—In early married life thought biological idea correct and there should be intercourse for procreation only, but changed his mind later and recognized the social value of intercourse. Later, with his wife, has practised mutual fondling without emissions, having gotten the opinion that rational control of the orgasm was desirable.

SEX HISTORY. CASE LXII

1. Female; hair, black; eyes, brown.

2. Father died of Bright's disease and apoplexy at 63. Mother living at age of 72, with heart trouble and perhaps tuberculosis. Mother's father and an infant brother were buried together, both dying of tuberculosis. Two sisters and a brother also died young of tuberculosis. This disease had not previously been in the family, but an injury to the chest of the father, who was a carpenter, was said to have caused the disease.

3. Hypermytropic astigmatism. Profound neurasthenia at 22, with constant headaches, insomnia and depression as main symptoms. Headaches began several years before nervous breakdown.

4. From earliest memory father practised tickling clitoris with tongue and with fingers whenever he could get opportunity. Great aversion to this, but some sensation aroused by it. (*a*) Feelings towards boys about age of ten when masturbating, but not when with boys. (*b*) Suggested by being much with older girls. (*c*) Occasionally before, every few days after.

5. Yes. Taught by father, as above. Afterward found that sliding down bannisters gave like sensation. At about 10 taken down and exposed by girls and made very angry. Little later was told many "smutty" stories by an older girl who was blind but over-developed,

physically. Shame instinctive. Always secretive. Supposed till 10 or 12 that all fathers did same things as hers did and always wondered when other girls showed affection for their fathers, because she could not. Then mother discovered that father was fooling with young lady music teacher and always had been with daughters. She told him she would leave him if it was not stopped. Never much frightened about habit and very little effort made to abandon it. No ill effects from it.

6. At first purely physical, i. e., perhaps from 4 to 10 years of age. Afterwards, as result of a feeling that the act was not right, worked out a system of mental pictures which were brought into play every time the act took place. Imagined two persons of opposite sexes having intercourse, the man first being very much excited and gradually leading the woman into the same state. Acts thus made entirely impersonal. Never disposed to masturbate without constructing some such romantic situation, but then act done with highest degree of erotic feeling. These day dreams came usually when tired, nervous and sleepless. Always relief and peaceful sleep afterward. Pictures constructed to avoid conscientious scruples. Still felt ashamed, but often only way to get to sleep.

7. Slight worry when told by a girl that masturbation caused leucorrhea. No suggestive literature or vaudeville seen.

8. More or less auto-erotism till marriage at 23. The act began by titillation of nipples, then clitoris, and lasted perhaps a half hour. Occasional voluptuous dreams with orgasm both before and after marriage. Never intercourse except with husband. Except on very rare occasions has always had to construct pictures of two others having intercourse in order to have

pleasure with husband.

9-10. Neurasthenia, as described above, caused by overwork at school, eye-strain and probably worry over results of practises of father.

11-12. Morally certain that her mother ought to have told her much more than she did about matters of sex. Never was warned about masturbation. Girls who went astray were held up as terrible examples. If children attend the public schools, sex matters need to be talked over pretty early. Children's questions should never be answered untruthfully. It is never necessary to tell them that the doctor brought the new baby. "The Lord sent him," will do for an explanation for several years. Children should be taught that mother can be trusted with their secrets and that mother or father will answer all their questions in this field if they will not talk the subject over with other children.

At puberty and perhaps before both boys and girls should have well talked over the sacredness of parenthood under proper conditions, and the awfulness of it under wrong ones. Their habits and lines of thought should be discovered and advice given with regard to the undesirability of masturbation. They should be urged to have no sexual relations with the opposite sex while single. There is no danger of painting too darkly the results of promiscuous intercourse or of making too bright the picture of the satisfaction a man or woman feels at marriage who has never had immoral relations with the opposite sex.

SEX HISTORY. CASE LXIII

1. Male, 43; hair, brown; eyes, gray.
2. Father had rheumatism 25 years. Died at 70.

Mother always nervous. Died at 68.

3. I was never well till 9 years old; had typhoid and scarlet fever, and dysentery three times. No one expected me to live to grow up. Have scarcely had a sick day since 9 years old.

4. When 8 years old came unexpectedly upon a man of 25 who was lying in bed rubbing his extremely large, erect penis in apparent transports of delight. He told me that this was very pleasant and swore me to secrecy on finding himself discovered. Previous to this I had no knowledge nor thought of sex, but at this sight had instantly a most intense sexual feeling. (*a*) At 11 or 12 for ideal person of opposite sex. (*b*) Suggested. First feelings for opposite sex was spontaneous. (*c*) Before puberty increased from once a month to two or three times a week. After puberty daily and many times hourly.

5. Yes. Learned as above. Shame and secretiveness partially suggested, but think there was an instinctive element also. Began at 13 to try to give up the practise. When first semen came was greatly frightened, having never heard of such a thing and feared that masturbating had weakened me. The foreskin had an early tendency to retract and leave the glans uncovered. I thought this the result of masturbating and thought that other boys would see this and know from it that I masturbated.

Later an added impulse to stop came as the result of a mental picture, much with me, of an ideal woman who would, some day, be my wife; but I thought I could never look a woman in the face to ask her, since I had masturbated, certainly not unless I stopped it at once. I think that the practise improved me physically and that the moral struggle did me much good, and

there has been no effect on wife or children. There was indescribable torture in early years from fear of ruining body and soul and later the same torture from the thought that my ideal of love and marriage could never be realized, since I was incapable of leaving off this habit for any length of time. From 9 to 11 the practise was resorted to about once a month, then 2 or 3 times a week till 13, then afraid and tried to stop, and stopped for a week or two at a time, then had to masturbate 3 to 6 times a day for 3 or 4 days and could then start in again to give it up. Later and when in college would, by greatest effort, at times abstain for a month. Once did so for three months. After these long periods I masturbated excessively for a week or so, perhaps 5 or 6 times in first hour, then 5 or 6 times a day for a week, and then resolved never to do it again. This seemed to be the only way to make any beginning at all.

6. The earliest acts were purely physical. After 12 or 13 I imagined myself married to and having intercourse with the ideal woman. This was usually the culmination of a long day dream, the protraction of which helped me postpone the event for days and sometimes weeks. When I was 14 the girl who afterwards became my wife attended the same school one term. I never spoke to her at this time but was positive that she was the ideal woman dreamed of. I met her 8 years later and, though heartily ashamed of myself, determined to marry her if she would have me. I even had a plan, which was not carried out, to tell her all my unworthiness before marriage. I never masturbated but once after meeting her. We were soon engaged and were married in about one year.

7. At first there was fear of injuring health. Later,

after reading medical literature, ceased to worry about self-injury, but feared that my offense was so great that I could never marry my ideal. Never saw vaudeville, but was much excited by suggestive literature.

8. I have never had intercourse with any woman but my wife and never been sexually excited by any other woman. Before meeting my wife, when striving to be continent and in great discomfort from frequent erections, constant pain in testes and abdomen and general irritability, I had opportunities for intercourse which I never for a moment considered and I had no desire at such times. Since marriage, when under self-imposed abstinence and suffering much, as above, I have several times seen women, perfectly virtuous ones, in states of profound sexual excitement and have been in no way excited. I had but two or three involuntary emissions before 22, but had two in one night about six months after I abandoned masturbation and none since marriage, though twice away from my wife for three months.

9. No instructions in sex matters ever given by parents or teachers.

10-11. No nervous trouble.

12. I believe in choosing carefully early associates for children and that, at age of puberty, tactful instruction in sex matters should be given by parents or teachers. Children should be taught that love and marriage are highest ideals and that nothing is so wrong as intercourse before marriage. If sexual feelings cannot be controlled, occasional masturbation, done through necessity, does less harm (if it does any) than intercourse.

Note.—Married at 23 to a girl of 23 who thought frequent intercourse immoral and wrong. At time of

marriage she was neurasthenic in the extreme, had little pleasure at first and no orgasm till after 3 months, when I performed the sexual act 7 times in one night, with the mutual understanding that I should try to produce this in her. Was successful and the orgasm occurred a few times a year after this, till now it occurs from 2 to 6 times a week. For years I denied myself so that I suffered exceedingly for intercourse, waiting for my wife to show some desire. I never felt that intercourse was proper unless mutually agreeable and both had equal satisfaction. My wife soon felt intercourse to be right and proper and always tried to adapt herself to my condition. In spite of my belief I was usually obliged, after effecting an orgasm in her when it was not necessary to do so to effect it, to perform the sexual act from 3 to 6 times in a night in order to be able to wait for the next appearance of desire on her part. This repetition was always agreeable to her, although for years she never had more than one orgasm in a night. In recent years she has occasionally had two in a night. A record for a year at the age of 40 showed one sexual act for every 1 6-10 days, while my wife averaged to have an orgasm once in 3 days. In the month preceding the conclusion of 20 years of married life we had intercourse but 4 times, on account of absences and on account of my wife's not feeling as well as usual. She had perfect satisfaction but once during this month. The following month, although we were both working unusually hard, a careful record shows that in 31 days we had intercourse 30 times, i. e., I had the orgasm 30 times, though several times there would be two or three at one connection, while she had an orgasm, with complete satisfaction, 20 times, there being two in one night on four different nights. At the

close of this month, and after, we were agreed that our dispositions were never so good since our marriage; and, though neither of us has ever had a sickness, we could not help recognizing that we had never either of us felt as well for any corresponding period of time. Neither of us has felt at any time any exhaustion or evil effects from intercourse, and in my case, if there has been excess, real or apparent, I have always felt at such times an ambition, which I have always gratified, for harder work, both mental and physical, than usual. We have had seven children, six are living and well. The sixth lived but twelve hours. From a profoundly neurasthenic girl at the time of our marriage my wife has become a robust and perfectly healthy woman, even doing all her own housework for 14 years and now her life is one of unusual activity.

Ours was a love-match in the beginning, misunderstandings decreased and happiness increased with the more perfect affiliation, sexually, and now I should doubt if there were married people more happy or in better health than we.

SEX HISTORY. CASE LXIV

1. Male, 35; hair, light; eyes, blue.
2. Yes.
3. Yes.
4. Age 9 to 10, erections and sensations. (*a*) At 16 for girl of same age. (*b*) Spontaneous. (*c*) Occasionally before and once in ten days after puberty.
5. Yes. At 14 or 15, but tried many times and in state of greatest excitement before being able to produce an orgasm. Taught by hearing men tell about the practise, also paid $1.00 to see a man masturbate.

Shame and secretiveness suggested, but thinks partially instinctive. From conversations with others got the impression that this was a nasty practise and began to try to give it up. Was successful at 20. Always felt better physically after masturbating but had terrible remorse each time.

6. Physical at first and always largely so. No pictures of girls, as Scriptures said not to "look on a woman to lust after her." Some day dreams with sex content, but many with no such connection.

7. No worries about injury to procreative power, but greatly worried as to moral degradation. Saw no erotic literature nor vaudeville.

8. Had, from 16 to 17, emissions on an average of one a week till marriage at 29. Always great relief after emission.

9. No teaching but the "smutty" talk of the hired man. Was able to gain control from the feeling that this was a dirty practise and as the result of widening interests.

10. No.

11. No.

12. Each individual child is a separate problem, but all should be taken into parents' confidence from early infancy and gradually told everything about sex, finishing at puberty or before. There should be no scare about masturbation.

Note.—Confident that masturbation prevented his going to prostitutes. Since marriage has had intercourse about once a week.

SEX HISTORY. CASE LXXII

1. Male, 31; black hair, blue eyes.

2. Father, chronic kidney trouble. Nervous break-

down in elder brother, due to over-study. Nothing further.

3. Yes, but never robust. Subject, since about 19, to constipation. Formerly very weak back. Once seized, while in act of sitting down, with violent cramp in lumbar muscles which, however, left no permanent result.

4. As far as I can recall, very ignorant of sex matters during school years, often not understanding coarse talk of school fellows and often innocently asking embarrassing questions. Never received instruction in sex matters, but got hints from schoolboys in such a way as to arouse pruriency. Before puberty, can scarcely recall anything further than usual schoolboy attitude of coarse curiosity and secrecy, exaggerated by peculiarly bad school environment. After puberty feelings very frequent and easily aroused by persons, pictures, suggestion, etc.

5. Not until puberty. Self-taught. Discovered sexual power after retiring at night by erotic motions due to school suggestions and associations. Did not know what it was. Very much alarmed. Pleasurable sensation gradually overcame alarm and gradually meaning began to dawn. Always very secretive and exceedingly ashamed. Never so much as a hint to any one until, at 19, in interview with physician about constipation, and then only on his asking and with great feeling of shame. Felt as if I was the only one guilty of such practises outside of lowest classes.

From time of above-mentioned visit to doctor made steady efforts to overcome, but health was not vigorous and, I suppose, inhibitive power very weak, constipation was contsant and so progress was slow.

Single; am now convinced of evil effects on will and

on imagination as well as on physical robustness. No physiological defect and should anticipate no such impediment.

6. Precisely, in first place, those of the traditional "temptation" kind. As feelings came on, during disrobing, etc., sought to justify indulgence by various excuses; conjured up erotic fancies, sometimes of individual, personal nature, distinctly relating to sexual association; after indulgence, overwhelmed with sense of weakness, shame, unworthiness, etc.; later more purely physical. Day dreams of sexual relations, but sentimental, not lascivious; but, if so, checked such tendency. Notwithstanding this indulgence have always had a high ideal of the opposite sex, tending to gallantry; have found it necessary to combat effeminate tendencies and desire of display before females.

7. Worries, first increasingly keen, about health, instinctive; as to procreation, etc., not at first but later. Suggestive literature had decidedly erotic effect. Felt I should not read it; saw very little vaudeville, but am convinced that the effect would be similar. Began more and more to read quack advertisements and inclined to grow morbid. Always thought that actual discharge was the only really injurious factor.

8. No intercourse. Involuntary emissions at no time exceeded two per week; seldom exceeded one. There were voluptuous dreams usually.

11-12. I think that sex knowledge should certainly be imparted individually by competent, sympathetic, pure-minded friend, as parent, teacher or older companion. Analogies might be drawn from plants, and then from animal life in ascending order, and the sacredness of function should be very early impressed by constant, careful reiteration of nature lessons, grad-

ually applying lessons to the child's own self. Children indisposed to take part in active school exercise and in plant and animal studies and showing disposition to be alone should be looked after and inquired into without delay. Teachers should endeavor to find out if parents are giving proper instruction and what their attitude on such matters is. There seems to be need of a more thorough inquiry into the causes that promote such impurity in early school life as seen in talk, pornography, etc.; that is, if it is not more than a phase of immaturity. I am confident that prudish secrecy in the home has much to do with it. The teacher might observe, without comment, and make private report to parents of anything of a sexual nature in word or conduct.

SEX HISTORY. CASE LXXIII

1. Male, 47; hair, tow in infancy, now brown, wavy, turning gray. No peculiarities.

2. Father, an exceptionally strong man, died of pneumonia at 91. Mother was strong but delicate; died at 63. One brother died at 4 weeks. One brother died of pulmonary consumption at 22. Of the 6 surviving children all were strong and healthy. No rheumatism in family. Mother would probably be classed as "nervous." In her last illness her mind was somewhat affected.

3. Have had exceptionally good health.

4. As I remember sex-consciousness began about the time I went to school, at 5 or 6. The suggestions were all about the farm animals, etc., but especially from the older boys in the neighborhood, who were all "nasty." I have no data as to whether the sex-consciousness was suggested or spontaneous. From such

memories as I have I should say it was suggested. As to frequency, before puberty, sex impulse were always in the foreground when I was not hard at work. After puberty I naturally had more and harder work, and they were not so continuously troublesome, but still I practically always had an erection when I awoke in the morning and generally when I went to sleep at night. It is the same at present.

5. Was early taught that it was a mortal sin to handle the organ and in general I refrained from doing so to the best of a child's ability, though a negro and boy companions masturbated commonly before me. It was a common practice among the boys to "compare" organs, "nuts," "hair," etc. Never was secretive with males about the matter. Have never had any thought that I had injured myself or powers of procreation. The psychic element was always dominant in dreams and day dreams. The act must always be mutual and anything like exerting superior force to accomplish it was always abhorrent in others and it has never entered my thought as anything I could do myself. Have never been frightened by quack literature on this score, though reading such things may have reenforced parental warnings.

8. Have never had intercourse with any one except my wife. My general impression is that before marriage emissions occurred in groups of 1 to 3, about once a month. They were never excessive and never caused me any worry.

9. Already answered.

10. No nervous troubles of any sort.

11. Have no definite knowledge of cases.

12. Should teach that sex is the most sacred function, control of it the supreme test of character and

should emphasize indirect methods of control, healthy exercise, regular employment, wholesome interest, all pointing to the highest perfection of the self and the early establishment of a home.

Note.—Married at 29. In the matter of marital intercourse I have always held that the invitation should come from the wife. This principle has been suggested and impressed upon me by observations on animals. I still hold to this principle but have suffered torments because my wife has shown no desire whatever. I have thought myself justified to force matters gently in order to try to have children, and have now two, but think now that such a course was not best.

Children were fine at infancy, but as they develop they show lack of anything but the most ordinary endowment and are one-half vitalized. I do not think that sexless people should ever procreate. Had no desire during pregnancy and no intercourse in case of either of our children. Never had pain in testicles or other local symptoms of retention either before or after marriage.

SEX HISTORY. CASE LXXIV

1. Male, 27; hair, brown; eyes, gray.

2. Father of sound health except yearly hay fever and occasionally inflammatory rheumatism. Mother of very good health till after I was born—afterwards weak and nervous in a mild way but well controlled. Maternal grandmother died of consumption, but my mother's lungs were unusually sound. No insanity on either side.

3. Yes, except occasional insomnia when in a hard strain of responsible work.

4. (*a*) I was small for my age and at 9 years of age was taken by my parents to a family reunion in

another State. I was the only child (except babies) in the party and I was petted a good deal by several adults, particularly by a man of about 30, the suitor of my cousin, and by a young lady of about 17. As I look back I believe my sex feelings were aroused toward these two. I was allowed to sit up the whole evening and the man entertained me with games and stories and carried me on his shoulders. Then, in a room by ourselves, I sat on his lap while he held his arm about me and talked. I conceived a very great liking for him, dreamed of him and talked about him for some months. It was an affection and not a mere hero-worship. I believe it to have been a sex arousal. On the same week's visit the young lady took me around the city and to her home, fed and caressed me. I thought she was the sweetest lady I ever knew, and was deeply grieved at her death, two years later, though I had not seen her meanwhile. (*b*) Spontaneous, as indicated above. (*c*) Above is all I recall before puberty.

5. Not before 12 or 13 years of age. As a child I was with my mother most of the time and not out much with boys, except one or two who were close neighbors, and we generally played in our own yards. My mother's teaching made me very obedient, and I was wonderfully protected from bad influences. I heard other sex matters talked of, but not often masturbation. My mother did not want me to go to the water-closets at school recesses, and I obeyed, of course. I was hunted up and told some things, but I paid little attention. At 12 or 13 I felt pleasurable sensations while trying to clean lint, from fleece-lined underclothing, from the penis. This led to masturbation. I was frightened at the consummation of the act, and told no one. It was my disposition to be secretive

about nearly everything, and my mother did not talk definitely with me about such things. I learned something further of sex life from a "Doctor Book," and for several years, or until 17 or 18, reasoned to myself that masturbation would not hurt me if not done to excess, since I had read of boys of 15 or so marrying in other countries, and elsewhere had got the notion that sexual intercourse in marriage was not excessive if indulged not oftener than once in from one to two weeks.

So I eased my conscience, in a way, for I had no one to teach me wisely along these lines. At times during this period I controlled the habit for several months consecutively. After I was 18 I was thrown, in my work, with many men who went to brothels several times a week. Before this I had been thrown only with the most moral people. It was no temptation to me when asked to go to some of these houses. These men, some with venereal diseases, were a warning to me. This, and the death of my mother, and my going to a good religious and small college showed me the unworthiness of even a moderate habit, and I overcame it, as I had felt all the time I could do. I am single and have, at times, worried as to whether my health or prospects of healthy children, if I ever marry, are affected. I wonder, too, what my health and mental ability would have been but for this.

6. I have at times imagined myself married and having intercourse, sometimes imagined seeing intercourse of persons or of animals. As often, I think, it was purely physical. I have had many day dreams without sexual concomitants.

7. I was not allowed suggestive lierature or vaudeville. I never cared to see women in tights and never

collected actresses' pictures—this the result of close companionship with my mother. I was never much frightened by quack literature because of a strong home prejudice against all patent medicines and all out-of-town doctors. I had heard my father say all quacks exaggerated conditions and published untrue testimonials in order to get practise. So I was not greatly scared and never answered such an advertisement or consulted a physician about such things.

8. Emissions once in three or four weeks, I judge, though no record kept. Dr. Stall's book, "What a Young Man Ought to Know," taught me not to fear or be alarmed at emissions.

9. Already answered in other connection.

10. Have been nervous and sleepless when in hard work, but I considered the work the cause.

11. Two young men, 18 and 20, had sex worries from masturbation and emissions till they read, "What a Young Man Ought to Know," after which they said they felt better, stronger and clearer-headed because they stopped worrying. Two other young men, 21 and 23, were worried and nervous as result of emissions, till their regular physicians reassured them in the matter.

12. Parents can do some good by talking in a general way about sex matters, but definite knowledge should be imparted to children as soon as they begin to inquire about sex matters. Attention to food, clothing, bathing and cleanliness of parts of children by parents will relieve tendency to bad habits. The father has a better opportunity than the mother in teaching sex matters to boys. If father joins his boys in sports, hunting, swimming, etc., he will keep their full confidence.

13. Proper regimen of food, bathing and mental diversion form the best remedy I know.

SEX HISTORY. CASE XCII

1. Female, 50, brown hair, blue eyes.

2. Father had asthma, but lived to be 91. Mother had some rheumatism later in life and developed heart trouble. One of four sisters, and one brother, had asthma and at 60 died of consumption.

3. Yes, rather delicate as a child. Catarrh at 12, always had headaches.

4. (*a*) These were rather romantic and indefinite; once greatly admired a boy much older who recited poetry well. (*b*) Both. (*c*) I do not remember thinking anything about such matters before I was 12 or 13. I always had an intense longing for friendship and dreamed all kinds of romantic adventures.

5. 6. 7. 8.

9. I never had any special teaching on the subject, but think my mother's ethical influence was strong enough to keep impure thoughts out of my mind. Her influence was such that I should have considered it a crime to allow a boy to kiss me.

10. I was nervous and sleepless after my two children were born, and later during periods of sorrow.

11. No.

12. Parents should instruct children carefully and delicately.

13. Keep children interested in other things, and avoid teasing.

SEX HISTORY. CASE XCIII

1. Male, 26, eyes blue, hair light brown.

2. Family of good health. Father very sensitive

and became greatly depressed by general ill health and business reverses.

3. Personal health always good. Subject to colds and indigestion two or three times a year.

4. My earliest sexual memory is of furtively exhibiting my penis in school (age 7) to a cousin of my own age and sex. The front opening in my trousers was sewed up at home and I felt more strictly bound than other boys, in fact, felt it wicked to urinate outside of the toilet room. Can remember at age of 10 to 12 the guilty excitement of urinating under the bushes of a wooded lot. Something of this lasts to this day. At age of about 15 the same cousin and I bathed together once or twice only at the Y. M. C. A. and mutually masturbated, but without erotic sensation to me. First feeling toward one of the opposite sex was, I think, one of finding an insistent erection on bidding good night to "the idol" at age of about 17, and feeling humiliated to have such thoughts under such circumstances.

5. I never really masturbated until aged 23, when fully aware from the Y. M. C. A. talks of the nature of the practise. I cannot say how often I erected and handled my penis from puberty on—perhaps not once in two weeks. At about 18, I should say, I began the practise of injecting water into the bladder with the bath hose while bathing, and then ejecting it like urine. I have never before heard of this practise or confessed it. I have fought the passion always and it still has a fascination for me. At the worst, I probably did it two or three times at night in my bath and once the next day and then not again for a week. I know of no bad effects from it. Once, with a little pain about the bladder, I went secretly to the family doctor, who

asked if I was "playing with my penis," and he told me "that was better yet" when I told him there was no discharge and charged me that I "must not do that" in a very kindly way. I do not know of any cause that led to masturbation except instinct and a long foreskin. Six months ago I was circumcised as an aid to curing the habit, and the inclination is practically as strong as ever. I think the feeling of shame was instinctive. I was always secretive about my own sexual amusement. I have always fought the habit and was extremely humiliated the first time I masturbated vigorously and obtained an ejaculation of semen, so that I did not do it again for weeks, maybe months. I believe I was taught the method (rubbing) by chance conversation of boys that I felt to be below me. I have not fully conquered the habit yet, but know of no ill effect other than occasional mental depression and humiliation. At the worst, I masturbated, perhaps four times in two days consecutively when the average frequency was about twice a week.

6. I have sometimes imagined myself having intercourse in wedlock, but this was before or unaccompanied by any vigorous manipulation of the penis. The act is chiefly psychical. I have little experience corresponding to the feeling of exerting physical power or to "day dreams." The act was sometimes performed between pillows or against bedding by way of variety, but often finished with the hand, as the surer and more rapid method.

7. Have had few worries except as to my moral fitness for marriage. I knew enough of the commonness of the practise to consult reputable physicians without fear of undue humiliation. One of them told me that I "took it too seriously," and two that I am not

wrecking my life, and that marriage is the normal cure. I have always had an interest in both scientific and literary references to sex. Have been strongly aroused on reading bits of Boccaccio out of curiosity, and slightly conscious of sex on seeing a ballet. Books on anatomy and physiology only interest me as in a most fascinating subject. Quack literature only amuses or disgusts me.

8. Have never had intercourse. Emissions have been at intervals of 10 to 30 days.

9. About at puberty, I think, I was informed, together with my sister, and by my mother, of the fact of birth, and at another time my mother warned me not to play with my genitals, as it was just at these years that they were developing, "ready for any duties you may have when you are a man." I think I know what she referred to. At another time an uncle noticed me "hitching" my trousers, and called my father's attention to it, cautioning me and adding that he thought there was more influence in bringing up and training on the formation of "vicious habits" than in such irritations. All my early specific instruction came through the wrong channels.

10. Have always been rather nervous and as a boy was of a rather morbidly conscientious, worrying temperament. I do not feel this as a cause or result of anything sexual, but certainly as a very bad accompaniment to a strong sexual fascination and curiosity.

11. Know of no other person's sex problems.

12. I do not know what sex instruction to recommend. A few years ago I should have said, "Take the mystery from sex," and I will say, "More frankness. Tell some things at too early an age, to forestall information from the wrong source." But I don't know

anything more to say, as the problem is too personal; for I find that here, at mature years, and with a clear understanding of the nobility of continence and a keen appreciation of the beauty of sex, I am still farther from self-control than I care to confess. Before I ever masturbated I met a girl whose friendship has ever since been one of the chief influences in my life. My relation to her is one of affection and sometimes even demonstrative. In our intimacy, however, I experience little specific sexual desire, in spite of (not invariably present) strong, uncontrollable sexual stimulation. I regard the relation as normal and pure and worthy. I hope to marry her.

SEX HISTORY. CASE CC

1. Male, 41, hair and eyes black.

2. Mother somewhat nervous following pelvic trouble.

3. Nervous at times.

4. At 7 or 8 a boy next door told of cousin's sleeping with him and another boy, of his going to w. c. and "peeing" with a girl, tried with other boys to see how far he could "pee." He wished he had some one to sleep with. (*a*) At 9 or 10 saw breasts of a maid who was in a chemise and he had first local sex feeling at this time. (*b*) Spontaneous. At 11 or 12 went to see his cousin, who was 15. This cousin got money from his folks to go to theater and then went and slept with a girl of the street. This cousin induced him to masturbate him. It was repulsive. A neighbor's boy told dirty stories and had a dog "lick him off" and he tried the same thing repeatedly. At 15 he began to go with girls and then had frequent sex feelings and began to masturbate.

5. Yes, at 15. Shame thought to have been instinctive. Kept up practise occasionally till marriage, and occasionally after when his wife was ill or away. Masturbated several times a week for a period.

6. Sometimes this was a physical act solely, and at others imagined intercourse with girls.

7. As result of reading quack literature came to think that masturbation would injure his mind, being an undue strain on the nervous system.

8. Irregular intercourse in two cases, one for a short time and one at intervals for 10 years. Occasional emissions when no masturbation. No disturbance from erotic literature, vaudeville or pictures.

9. Early examples and teaching correct, but no sex instruction except mother told him not to play with himself.

10. Nervous four times at intervals of two years.

12. Thinks children should be taught along with physiology in high school the danger of sexual diseases. They should not be frightened.

SEX HISTORY. CASE CCII

1. Female, 38, brown hair, black eyes.

2. Yes.

3. Yes.

4-5. More or less masturbation as a girl. Secretive and ashamed. Worried about the moral wrong of the practise.

6-7-8. No promiscuous intercourse. After marriage much trouble to get satisfaction in intercourse. Her early impressions made her think it unnecessary, and was prejudiced against intercourse. She knew, however, that others got satisfaction easily and thought she must be abnormal.

Note.—After a thorough explanation she became perfectly natural and had no difficulty in obtaining complete satisfaction in intercourse.

SEX HISTORY. CASE CCIII

1. Female, 37, hair and eyes black.
2. Yes.
3. Yes.

4-5. Masturbated as a girl to some extent and is not sure whether she left off entirely before marriage or not.

6-7-8. No promiscuous intercourse. Enjoyed intercourse and easily satisfied by her husband, but intercourse sparingly indulged in from fear that it would injure him.

Note.—She had increased desire and was very happy and contented after she learned that this fear was groundless.

SEX HISTORY. CASE CCIV

1. Female, 34, hair and eyes black.
2. Yes.
3. Yes.

4-5. Occasional m.

6-7-8. Unmarried. Had promiscuous intercourse with one man only in her life. She idealized him and did not depend on intercourse, which was rarely indulged in and usually at his solicitation. Could not marry him, as he had a wife. At times, when there was not opportunity for intercourse, he satisfied her by manipulation of clitoris.

Note.—She had high ethical notions, was very re-

ligious, and after much worry over her transgressions, after mature deliberation and advice from another, voluntarily terminated this illicit relation.

SEX HISTORY. CASE CCVII

1. Female, 42, hair and eyes black.
2. Yes.
3. Yes.

4-5. Played at intercourse with young brother at 6 or 7 years of age. Moderate masturbation from 9 or 10 until marriage, though nearly stopped at that time. Great shame, fear and secretiveness.

6-7-8. No promiscuous intercourse. Thought herself unworthy to be a wife as result of masturbation. After marriage she thought it wrong to allow sex feelings. From reading and talks she gained the impression that intercourse was very exhausting, useless and wrong except for procreation. Effect of these ideas so great that she felt badly and could not work on the day following intercourse, which was allowed only once in two weeks. Whenever intercourse was allowed she easily obtained complete satisfaction.

Note.—This was a perfectly normal woman who had grown increasingly nervous during 15 years of married life (married misery she and her husband both agreed). They feared she would have to go away for treatment. She recovered entirely at home without treatment, except for several heart-to-heart talks with the writer, during which she gave her history, the gist of which is above, and revealed her attitude towards sex. She was taught that intercourse between married people was natural, right and not only not harmful, but beneficial. She was told that her inability to

work on days following intercourse was the result of a false notion and nothing more. Immediately the severe headaches which had followed intercourse disappeared entirely and she felt better and could do more work, according to her own statements, on the days following intercourse, which were now much more frequent. Her husband said that "hell on earth" had become heaven for both of them.

CHAPTER III

STATISTICAL INQUIRY

I HAVE obtained directly the sex histories of 95 individuals, 61 men and 34 women; indirectly and without the fullest details, but with entire accuracy so far as habits were concerned of 48 additional individuals, 37 men and 11 women; also the histories of 15 individuals, 13 men and 2 women, who wrote to the author of an article on sex subjects in a recent periodical. Besides these, over 500 cases, mostly men and boys, have been reported to me in a general way by physicians, teachers and others, who knew the parties and advised many of them. This study was begun many years ago. The cases from which the conclusions were arrived at were summarized as above and the body of the work written over five years ago. Some of the conclusions then seemed revolutionary, at least, from a popular viewpoint. The author, while he believed in the doctrines laid down, was hesitant about publishing, and felt that, perhaps, the evidence might be criticized as too meager. Since that time cases have been constantly collected and a brief summary of those gotten since the original ones is here given. Approximately 150 additional people have given their sex histories to the writer, and the essential facts in the lives of many more have been accurately learned. The majority of these later cases have been females. Neither male nor female has denied masturbation at some time, or some equivalent auto-erotic activity. About half of

these have been, so far as one could judge, normal people in every way. The other half were those who had suffered, more or less, from functional nervous troubles. So far as the main points at issue and the contentions in this study are concerned, there has been no single instance of any evidence to rebut or invalidate the conclusions formerly arrived at. Each and every experience has seemed to confirm the position then taken. Added years of observation of many of the former cases have helped in every way to confirm the conclusions originally arrived at. In other words, several years of study and added experience along these lines have removed any shadow of timidity and have increased the confidence of the writer almost to aggressiveness in the positions taken. Latterly some studies of dreams, which may be published later, have added to the strength of these convictions. Naturally most of the interest centers around the two things which most writers avoid, but which are the two manifestations in the sex life of which a definite knowledge is necessary before one can attempt to suggest a correct sex hygiene for people in the present stage of civilization. These two things are masturbation, or conscious autoerotism, as I shall choose to call it, and promiscuous sexual intercourse, either before marriage or after. It is important to know when and how the sex instinct is first aroused, what practises follow this and how they are controlled or changed, also what influences enable the individual to gain control of his or her sex function, and why there is a change from bad to worse or from worse to better. I have a good many definite, illuminating answers on these and other points which I will briefly quote.

Definite answers in 68 cases show when the sex in-

stinct was first aroused. In 19 boys, the first sex feelings were between 5 and 10 years, and in 29 these were between 12 and 14 years. In eight girls the first sex feelings were between 8 and 9 years, and in 11 girls these were between 13 and 16, and one had first sex feelings at 19. In all, the histories of 111 men have been obtained. All but one of these admitted some form of conscious auto-erotism at some time in their lives, the practise varying in frequency from once a fortnight to three or four times a day, and having a duration of from six months to 25 years.* Forty-seven women have given their histories. In four cases, owing to their timidity or to my own diffidence, definite answers as to conscious auto-erotism were not obtained.

Of five who denied this, two admitted some form of psychic sexual satisfaction at times between the ages of 15 and 20; and 37 admitted freely having had or still having this habit, which was seldom abandoned entirely before marriage and was always present in women who had been obliged to break off from former sexual relations; but, as a rule, was much less frequently resorted to than in the males. In a few cases it was daily, and sometimes several times daily for years; but usually it was indulged in from two to five times a month at about the time of menstruation, and then entirely abandoned, often forgotten, until the next period. Some 20 of these ladies thought this a perfectly normal manifestation, and under the circumstances there is certainly strong reason for this view. All these men and women are, so far as I can observe, notwithstanding their fears in some cases, perfectly normal, moral and healthy, with no traces of any injurious results of their habits. Of the 500 cases

* First series of cases upon which the study is based.

reported to me, who were known as young people to have masturbated for longer or shorter periods (many of them excessively) and to have been alarmed about themselves, none were ever known in any way to have suffered from the results of this habit. Twenty-seven males were taught by older boys to masturbate. One was taught by a servant girl. Three speak of general excitement, three speak of climbing a tree or pole, one of thread-worms, and two of witnessing domestic animals copulating as causes of masturbation. There were 12 males in whom masturbation was untaught and entirely spontaneous, and one case of psychic Onanism. Ten females were taught by older girls to masturbate. In one it resulted from suppression of the menses; in one from the sensation aroused by sliding down banisters; in one from seeing domestic animals copulate, and in one from pressure against a school desk. In 12 females the practise arose spontaneously. Two had an experience as the passive parties in lesbianism. Twenty-four cases, known by those who answered the questionnaire, who were known to have masturbated, have married well, are moral and have healthy families. Seventy-two were described, most of whom had masturbated excessively, whose careers had been followed up and no harm had been known to result in any case. In two cases masturbation was entirely physical and practised *faut de mieux;* in nine it was entirely physical and in 29 it was both psychic and physical. Eleven males when continent had usually one to two erotic dreams per week, and 24 males had one or two per month. Eleven females had erotic dreams and orgasm under similar conditions with varying frequency. Six males and six females are confident that masturbation did them good, while seven

males and two females are equally confident that it did them harm, and 39 males and four females state that they are aware of no results whatever. Thirty-three males and six females worried excessively over fear of results of masturbation, while eight males and nine females had no worry at all. Seven males had some sex instruction, usually very imperfect, and one female had instruction, but 25 males and 11 females had no instruction at all. Nine males had day dreams with sex associations, two with no such associations, 13 had no day dreams. Six females had day dreams with some sex element present and four had no day dreams.

Five of my cases would have a strong scare element in sex teaching, while 35 do not think it right or efficacious to scare young people.

Forty-seven began to try to give up this practise between the ages of 13 and 18. The large majority began to try at 15.

Eighteen were successful in abandoning the practise between the ages of 20 and 25, and 15 gave it up at some time between the ages of 16 and 20. Two stopped abruptly on meeting their future wives, in each case one year before marriage. Four gave it up for a time after religious conversion. Five still resort to the practise occasionally; these are all unmarried. In no case, so far as I can learn, has masturbation been continued as a habit after marriage.

Fear of the results of masturbation caused eight males to resort to promiscuous intercourse, while six are confident and three think it very probable that moderate masturbation kept them from complications with the other sex. Sixteen males and one female admit more or less promiscuous intercourse before

marriage and one male after marriage. The general opinion is that married people should have intercourse, as a rule, from two to four times a week; but opinions and experiences vary from once a month to twice a day. In this connection it seems worth while to mention four cases, three men and one woman, of whom not enough is known to warrant their inclusion among the cases upon which this study is based, but of which the following facts are known. One man of 50 years, to all appearances robust and well, masturbated from five to seven times a day for many years. Another man of 60 years, and always in perfect health, had intercourse with his wife about six times a day for about 15 years, when she left him. Another man told me that he found intercourse once a month a severe drain upon him; that he did not care for it, and that he indulged this much only on account of his wife. This man had a transient glycosuria at one time, but is and has been, to all appearances, a strong and vigorous man. One woman has never known sexual desire, has always had a pronounced dislike for sexual intercourse, though contrectation was always pleasant. She has been married 28 years and has several children.

CHAPTER IV

CONSIDERATION OF STATISTICS

Before considering a few points of special importance brought out by these statistics, it may be well to direct attention to a few of these facts with reference to what comes afterward.

1. The universality of masturbation among young people of the better class.

2. The infrequency of promiscuous relations among those who have dared to seek occasional sex relief in early years through auto-excitation. It is well to note that fear of the results of masturbation caused eight males to resort to intercourse, and that six are confident and three think it probable that moderate masturbation kept them from intercourse. It should be noticed from a careful reading of the histories and from the statistics that after long efforts to give up the practise, during which time it was very much lessened, it was finally abandoned in most cases before the time of full maturity; also the statements of 12 that this practise did them good; of nine that it did them harm, and of 43 that it had no effect whatever should be considered.

3. The facts that eight persons only had any sex instruction and that 39 worried excessively as the result of reading quack or other pernicious literature or of hearing some traditional view expressed; that there was usually great alarm after the first natural nocturnal emission, and that five are in favor and

35 are opposed to frightening young people are significant as showing how meager and how imperfect the sex teaching has been and as suggesting the need of more rational methods of sex teaching.

4. It is frequently stated in the histories that some strong emotional stimulus, like meeting a young woman, or the influences of an older woman, or a religious conversion, helped young men to abandon promiscuous relations or masturbation. We have seen that, at some time or other, nearly every one of both sexes transgresses the laws of morality and health as laid down by the older theological and medical writers. In men especially, and to a less extent in women, nothing can so profoundly disturb the nervous system as something wrong or the fear that something is wrong with the sexual organs. Every physician has seen many cases of psychic impotence where a mere fear of sexual incompetency has made a man temporarily impotent. This condition would certainly be permanent but for some happy circumstance or proper treatment.

In like manner do young people who have been addicted to habits of auto-erotism become obsessed with the idea of their absolute degradation and corruption, and of their inevitable physical and moral ruin when they read statements like those which I add under "Extracts from Popular Teaching in Sex Matters." It seems to me that most physicians and moralists, in trying to inspire young people with the desire to make a healthful and moral use of the sex function, have lost sight of one most important point. Practically all who have attempted to advise in this line have done so from the standpoint of prophylaxis, whatever may have been their ideas as to curing the existing evils or

those which will inevitably arise in spite of all attempts at prevention. In practise the same remedies used to prevent have been used to cure the disease after it was initiated. It does not always follow that a preventive is the most satisfactory or the only remedy which will cure the disease. There is an abundance of scare literature, both handed down from former times and being put out to-day by philantropists and physicians, in regard to the terrible consequences of auto-erotism in young people. There is no doubt that this literature does some good. The fear of the frightful consequences so graphically depicted may prevent some from contracting these habits and may induce others, in whom the habits are not too firmly established, to leave them off, but I raise the question as to whether this sort of remedy, when used alone as an inducement, even if it prevents or serves as a break in some cases, is not worse, many times, than the disease itself.

I have talked with many men of varying ages, all of whom at some time in early youth or later have indulged in this habit, perhaps not enough for it to be called habitual, anyway not enough to prevent their ready abandonment of it when they got hold of the scare literature; with others who, having formed this habit, were or thought themselves to be unable to break off absolutely, notwithstanding the terrible consequences which they thought sure to result. These men and many women have been terribly worried and anxious all their lives. Some have become neurasthenic or melancholy, not directly from their habits or practises, but from worry about them. Some men have told me that they had, and I believe many more have sought illicit intercourse for the sole reason that

they thought it would not hurt them, while any other practise, if ever so infrequent, was sure to.

Others have sought intercourse just to try their virility, which they feared had been lost as a result of their habits. Nearly all these men have been driven almost to desperation by emissions, which, though infrequent and perfectly normal, they thought to be among the disastrous consequences of their early habits. When we consider the fact that practically all men at some time in their lives, usually near the age of puberty, and that by far the greater majority of women at some time, many also in girlhood, have for a time some auto-erotic habit, and that rarely if ever is there a well-authenticated case of injury from it in a person of either sex who has a fair heredity and who is moderately sound physically and mentally to begin with, this treatment by scare literature and advice, alarming all mankind, inducing functional disorders in some, driving many to intercourse as a substitute, preventing others of both sexes from marrying for fear of physical incompetency or moral unfitness seems hardly wise.

As to sex teaching, there is nothing to show the efficacy of the recent notion that all young children should be given a liberal education in sexual matters, but everything goes to show that the child has many anxieties and that many dangers await him at the approach of puberty. The effort should be made rather to safeguard the child from evil instruction and blighting example in the early years when he is not well prepared to resist the impulse to follow all tendencies or to profit much by proper teaching. To such as cannot be kept from questionable or bad associates, early graduated instruction should be given as each

case seems to warrant. Questions may be answered, but many things cannot be safely taught at first. Here, as in other educational work, I believe that less dogmatism and more reason should enter as the child progresses in understanding, and the complete course in sexual instruction should not be completed till just before or immediately after marriage.

It has been my lot to find many people of both sexes who, regardless of their earlier instruction, had this last and perhaps most important part of their course, for their mutual happiness and felicity, left entirely out of the curriculum. I have known some cases where such instruction has been given with the happiest results, and it is my belief that a school at which compulsory attendance was required of all candidates for matrimony, taught by competent physicians and scientists, would do more to prevent nervous disease, marital infelicity, unfaithfulness and divorce than any other one measure.

In conclusion of this chapter I will summarize my opinions and offer some suggestions looking toward a more rational instruction of young people in sex subjects. I am strongly of the opinion that some form of conscious or semi-conscious auto-erotism is practised for a time by practically every male and by the vast majority of females. I am also of the opinion that this habit, *per se*, seldom if ever does harm in a normal individual. In the abnormal and neurotic it is a symptom, not a cause, of disease. Most cases where harmful results have been observed by the physician or where the individual has thought that self-injury has been inflicted are the results of the psychic shock, worry, anxiety and fear that result from the individual's inability to leave off entirely a practise or

to blot out the memory of a former practise, which every one—quacks especially, for the sake of gain—for centuries taught would surely ruin body and soul.

I am of the opinion that fear of the consequences of auto-erotism in many cases whose sex nature had become too strong or whose inhibitory control had become too weak to give up this habit without some sexual relief has driven thousands, perhaps hundreds of thousands of boys and young men from occasional masturbation to occasional or frequent intercourse with girls or prostitutes, as a result of which their hopes have been crushed, their lives blasted, their moral standards lowered; and later when they have married many have infected their young and innocent wives with a disease that has caused endless shame and suffering and perhaps sterility or death. I think that whatever may be true as to the ease or healthfulness of preserving perfect continence in the male in a state of nature, many who have by auto-erotism developed early and strongly the sexual powers, cannot possibly abandon the practise entirely and remain absolutely continent. Others whose will power is sufficiently strong to enable them to abandon the practise do so with more or less injury to their health. I think that any venereal disease incurred or irregular intercourse indulged in by any person who is or who becomes a right thinking man or woman leaves, in spite of all treatment, and regardless of the ease with which the disease is cured on the physical side, a psychic scar which is ineffaceable and which is a permanent source of sorrow and regret. I believe that married people as often suffer from too little as from too much sexual intercourse. I certainly know that very many married ladies have severe nervous breakdowns and many

others are nervous, irritable and unreasonable, solely because they have a false notion of the sexual relation, being diffident, unwilling to learn and of the opinion that all sex relations are immoral, or because their husbands are too ignorant, untactful or unwilling to devote the time necessary to helping their wives to sexual pleasure at the same time and in the same degree that they help themselves.

I would advocate:

1. That children should certainly, by the beginning of puberty, be taught that the worst possible sexual misdemeanor is any intercourse before marriage.

2. Each child should be taught to believe that there is an ideal mate for him or her somewhere, and that it is every young person's duty, as well as in the line of his greatest happiness and usefulness, to prepare himself and then seek diligently for that mate, in the meantime holding so far as possible without self-injury all sexual manifestations in abeyance.

3. Parents should help young people to do this by providing hard beds, non-stimulating foods and suitable companions and by insisting on local and general cleanliness, hard mental work alternating with hard, tiring, physical work and play.

4. Young people who are known to have auto-erotic habits should be told frankly that, while every effort should be made to give up any such practise, its occasional indulgence is much less harmful than occasional intercourse, on account of the dangers of venereal disease, so far as they, themselves, are concerned, and that the former involves only themselves, while the latter may bring their future wives and children down with themselves in one common ruin.

5. Young men about to marry and many men long

married, but not taught, should be told that marriage gives sexual freedom between two individuals, but no license to either party. Each should be taught that every complete sexual act on his part should be attended by an equally complete one on the part of his partner—that in this lies the secret of much good health and happiness for both, and that in neglect of this lies much nervousness and irritability for both, and especially for the wife. He should be taught that women as a rule desire intercourse much less frequently than do men, but that when they are in the mood they wish it protracted much longer than do men.

6. A young woman should be taught that sexual relations between man and wife are eminently proper and that she may unblushingly call her husband's attention to her needs. If her nature is cold, an abnormality common in our nervous American women, she should be made to understand that the ordinary married male is naturally possessed of strong and frequent desire, and that a certain amount of relief is necessary for his health and in many cases to keep him from going after "strange women." It is legitimate and desirable for her health and happiness and for his that she learn to enjoy, with moderate frequency, these relations. It is often advisable to give many minute directions to the unsophisticated which it is not necessary to give here. Many people need to be urged not to prevent conception, and many who insist on doing so should be instructed so that serious local disorders or nervous troubles may not result.

Finally, points which seem of cardinal importance are, more general education of adolescents and adults in matters sexual, the warning of all young people of the physical diseases usually attending and the lifelong

regret always following promiscuous intercourse, the rational discussion of auto-erotism and telling the truth about it, preventing or limiting this practise when possible, but never driving young people from this to something infinitely worse, showing up quacks in their true light as consummate swindlers who treat many physiological conditions as states of advanced disease and whose sole business consists in frightening young people for the sake of squeezing money out of them.

CHAPTER V

EXTRACTS FROM THE POPULAR TEACHING IN SEX MATTERS

Under this heading I propose to print a few extracts from what is popularly taught to-day in regard to sexual habits and the proper hygiene of the sex function. All of these are written and circulated by well-meaning men and women, often by physicians; and practically all of this literature is under the sanction and approval of some physician or other. That a strong savor of tradition pervades all this is evident, and that these traditional opinions are diametrically opposed to the results obtained by all recent physicians and scientists whenever biological investigation or even common sense has been a factor used in reaching these results is also evident. Neglecting for a moment the monumental studies of Rohleder, Griesinger, Emminghaus, Näcke, Forel, Havelock Ellis, G. Stanley Hall, Freud, Moll and scores of others, a careful perusal of the histories obtained in the course of this little study and the statistics derived from them, ought to furnish ample ground for relegating all such prevarications and dramatic half-truths to eternal oblivion. I have selected, almost at random, from current literature and from what are still called standard books on these subjects.

The first quotation is from a circular entitled, "Boys, Attention!" written by a superintendent of schools and approved by two practical physicians, and

has been circulated within a year or two, and may be still circulated to-day among the pupils in the schools of an enlightened Massachusetts town. I am informed that a similar circular, written especially for girls, was circulated in the schools of the same town, but when it was learned that the boys and girls exchanged circulars there was no further distribution.

"Masturbation is playing with or handling the privates—the *penis*—in an unnatural way so as to cause a discharge or an emission of a milky fluid called *semen*. This fluid contains life, vitality, and every drop that is lost is just so much life or strength taken from the body. If one has a weak heart, masturbation makes it weaker; if one's lungs are poor, masturbation makes them worse; if one has a defective organ, masturbation is sure to affect just that organ. If a boy is perfectly well, any and every organ in the body is liable to be weakened and destroyed by masturbation. *No one* can be proof against the loss of life resulting from this habit. Any one who has ever been addicted to masturbation will confirm this statement. The student does not study so well; how can he when his mind has become clouded and strained by the loss of his life fluid? Very soon after forming the habit, the boy feels shiftless, careless, and uninterested in effort of any kind.

There is no such thing as *safe* moderation in self-abuse. How contradictory the very idea is! The results begin to show very soon, and if the habit is continued, no one can describe the awful effects. What alone *can* follow the constant sapping of the life of the body? Gradual but sure suicide of body, mind and soul.

At first a boy may succeed in keeping his habit a secret; but sooner or later the telltale signs 'will give him away.' Why is it that a bright boy suddenly does poor work in his studies? Masturbation is doing its hellish work. What makes him all at once feel ashamed of himself and hesitate to look his friends in the eye? Masturbation. How can you explain his sudden lack of interest in sports, athletic contests, etc.? He is abusing himself. What takes away that proud, manly ambition to amount to something, to be worthy of the respect and applause of his friends? Masturbation. Go to any one or all of the State or private institutions for the feeble-minded and insane and inquire why so many of all ages are there; the answer in the *majority* of cases will be, they are chained by the monster habit—masturbation. To this sapping habit can be traced brain diseases, heart troubles,

consumption, and many bodily affiictions. Oh, the unspeakable and filthy suffering of many inmates of the insane asylum! Oh, the blighted lives of promising boys! Language is simply unable to describe the horrible destiny of one addicted to this Satanic habit.

Young men, don't let any argument of sinful solicitors induce you to have illicit sexual relations with women of bad repute. You are almost sure to contract a disease which is even worse in its effects than masturbation; this disease is called *syphilis,* developed by poison contracted by sexual intercourse with prostitutes. The havoc this poison plays in the body is indescribable and well-nigh incurable. The 'bad disease' is the direct cause of the sufferings and ultimate ruin of thousands of young men. Illustrations are too numerous and too loathsome to mention. More than one man with this disease has married a pure, innocent, trustful girl, and only to transmit to her the germs of wreck and to bring into the world diseased children."

The next is from an issue of *American Motherhood,* published late in 1908 or early in 1909, and must do even more harm, for these statements had a wider hearing.

A DREADED HABIT II

"Dear Madam: My boy of seven years has been practicing masturbation for six or eight months. I am worried almost to death; have tried everything to stop him, from moral persuasion to whipping, but without success. Can you suggest something or send me something to read to him? If you can help me in any way, I will be sincerely grateful and pay whatever you ask.

"Yours truly,
"Mrs. H. R."

This by the Editor:

This matter has been treated rather frequently of late in these pages, but several pitifully anxious letters have come to me since then telling of older children who have contracted this habit to an alarming extent and I will, therefore, do my best to give some help. This is, indeed, a most serious trouble and one not easily overcome. It requires great patience, a long time, much heartache and often, even at the best, it is a habit that clings tenaciously through childhood and youth, sapping the strength, weakening the mind, clouding the brain, defiling thought and lessening the power for full enjoyment of life in later years. Every effort to break this habit is worth while, even though you sit at a child's

bedside every night for weeks to watch him fall into slumber, sleep near him lest he be awakened in the night, and are there to see that he arises instantly in the morning. He is assailed by a most powerful tempter; he is not to be blamed, scolded, whipped, punished, peered or sneered at; he is to be pitied, strengthened, helped. In the August number I gave suggestions to D. R. for overcoming this habit, and to these I will add the experience of a man,—a doctor, one who realized the full importance and gravity of the danger which lay before his thirteen-year-old boy when he detected signs of this habit.

He invited his boy to go with him to the insane department of the city infirmary, not telling the boy why. He had tipped off the attendant to answer any question he asked in language that the *boy* could understand.

The attendant was a big, rough, strong man. They saw the men in padded cells, in strait jackets, with hands tied behind them, with limbs deformed and faces blotched.

The attendant spoke in the plainest language and in such terms as are used by those who come to such condition. No admonitions were given by the doctor to the boy. His *questions* were *answered truthfully.*

The boy was terribly frightened and spread this horrible lesson among his friends with great earnestness. The practice among these boys was *absolutely stopped* by themselves and this boy is now a fine young man, the pride of the home.

This may prove a valuable suggestion to you and is well worth trying. As I have before advised, give the boy a cold airy room to sleep in, a bath (not hot) each night, bathing the affected parts in cold water; let him have light bed-clothing, give him but little meat, no highly-seasoned or rich foods. And try treating him by suggestion. Do not talk to him about the habit, but keep his thoughts on an elevated plane. At night when he is going to sleep read him a beautiful poem, or story of particular beauty, and when he has just dropped into sleep, bend over him and *pray* for him and *to* him. Say in his ear that he will be strong and good and pure and that he will overcome his fault.

I should like to hear from you again in a few weeks or months. The books I advise are: "Truth for Lads," "A Preventable Disease," and "Almost a Man," all advertised in this magazine.

The Bishop of London has said recently: "The time has gone by for whispers and paraphrases. Boys and girls must be told what these great vital facts of life mean, and they must be given the proper knowl-

edge of their bodies and the proper care of them. No abstractions; the only way now is to be frank, man to man." In commenting on this, the *Ladies' Home Journal* said editorially: "Is America to do less than England? Truly we may ask, 'Where is the American Bishop of London who shall quicken the consciences of the parents of the United States?' Rarely has an occasion called so loudly for a man!" These last two opinions are typical of the belief prevalent among all educated people to-day in England and America, France, Germany and other countries that plain, truthful statements about sex and sex functions should be early given to young people.

Shall we continue to teach error such as the two first quotations contain that good may result, or shall we really dispense the truth so far as we know it?

There is a book, written by Joseph W. Howe, M.D., entitled, "Excessive Venery, the Etiology, Pathology and Treatment of the Diseases Resulting from Venereal Excesses, Masturbation and Continence." An edition appeared as late as 1883. This book is similar to Acton's in England and was for a long time as much of an authority in medical and lay circles. My only reason for referring to this book and quoting from it is that it is still used as absolute authority by many physicians and scientists to-day. These are some of his statements: "Fear of evil consequences is, without doubt, a great moral power in this world, and, although it may not be the noblest propelling force, it cannot be dispensed with in the cases under consideration." He quotes extensively from a clergyman who, speaking of masturbation, says: "And the consequence of such indulgence is not limited to the act itself, but the violated body becomes unable to contain its

treasure, and as fast as it is elaborated the seed is poured away on the lightest provocation in sleep and in the performance of the acts of nature. He (the patient) might further be informed that many of the sicknesses to which we are subject may be traced to this cause, and that many of those complaints set down as nervous debility, much languor and loss of spirit, much feebleness of mind, much dimness of sight, much loss of manly bearing,—to which we must add many cases of the loss of reason and an imbecile and driveling old age,—are the inevitable results of the expenditure of the vital forces in sinful gratification."

Howe says: "When masturbation has been indulged in or the party has been guilty of excesses for any great length of time, the mucous covering of the glans assumes more of the character of ordinary integument and loses its sensitiveness, while the prepuce, instead of covering it, is wrinkled back to the base of the corona glandis. *In a healthy condition the prepuce should cover the glans and protect it.* From 8 to 16 may be called the masturbating period. At 16 or 18 they art apt to be frightened from the practise by reading, or hearing from friends of the mental and physical decay which threatens to overtake them." This statement, being frequently true, is unique.

Howe quotes freely from Lallemand and Tissot and gives minutely the diagnostic signs of masturbation in both male and female. He says:

"The occurrence of seminal ejaculations three or four times a week from legitimate sexual congress will not be felt very much by a healthy man, while the same number of losses from masturbation or nocturnal pollutions will soon superinduce mental and physical debility. Indeed, there are many persons in robust health who indulge in daily intercourse with impunity, while others with perhaps equal stamina, lose flesh from two or three weekly pollu-

tions. 'The sins of the fathers shall be visited on the children unto the third and fourth generation.' Nowhere in the category of disease is the truth of this saying so manifest as in the case of masturbation. The evil that they do lives long after them. Their vicious habits, continued as they are through the period when nature is endeavoring to create a vigorous condition which will resist the wear and tear of active adult life, leave an indelible impress on the whole structure.—The child of masturbating parents enters the world with vitality so impaired that there is constant invitation to the attacks of every infection.—I have never yet seen a case of rickets in a child whose parents did not give some voluntary or involuntary evidence of a pernicious habit, or of sexual excess of some description.—Dyspeptic symptoms of all kinds are commonly present.—Many cases of pulmontary consumption are directly traceable to the secret sin of the father. It is not so easy to detect the mother's share in the results, for the simple reason that she cannot be questioned about the matter at all, and because many of the appearances which are found connected with old habits of masturbation are also seen in various forms of uterine disease. I have now no doubt whatever of the direct relation between masturbation and hereditary phthisis."

Speaking of certain cases of epilepsy, he says: "The epilepsy of such patients was due to over-excitation of the nervous system by the secret vice. Of this there can be no doubt." He attributes dilatation and palpitation of the heart, vertigo and 10 per cent. of all insanity to masturbation and says, "Nocturnal pollutions and impotence add to the gloom, and suicide often terminates the wretched victim's misfortune."

After reading the above and the symptoms, "pale complexion, emaciated form, slouching gait, clammy palm, glassy or leaden eye and averted gaze," which he quotes from Doctor Ritchie as indicating the lunatic victim of this vice, it would seem that suicide must be the only legitimate as well as the happiest way out of the horrible drama.

A few quotations from Howe's chapter on continence are also à propos:

"Nature intended that every organ in the human body should perform some special, physiological duty.—Fulfilment of function is indispensable to development, and to the maintenance of a healthy standard. There is no exception from this law.—The genital organs are not exempted from the general law, viz., that the neglect to fulfil a function may be followed by a loss of power to perform that function in a natural manner. It is true that a man may go for years without intercourse, may then marry, and be able to copulate with success, but such cases are exceptional.—Every man with a healthy organization should be married before the age of 24. Sexual debility is far more frequent among men who marry after the age of 35 than it is among those who marry young, and failure occurs earlier.—With the boy who has been free from bad habits and who is thoroughly educated as to the necessity of holding the sexual appetite in abeyance up to a certain age, so that he may become a perfect man, there will be little difficulty in preventing improper intercourse or legitimate intercourse before the time stated."

He quotes the following from Acton: "That it is an easy task to be continent is only true of those who have been comparatively pure in thought, word and deed. How very few of these exist is best known by the priest and the physician." He quotes also the following from Lallemand, who was about as outspoken in his opinions of the evils resulting from continence as he was regarding the disastrous results of masturbation: "The effects produced by complete privation afford the most certain evidence of the original strength or debility of the genital organs. If they are powerful such privation proves a kind of torture which may induce the most serious abuses or disorders in all the functions; if irritable, prolonged abstinence causes abundant and frequent nocturnal pollutions; if weak and little developed such privation is not painful; the pollutions are rare and in small quantities at first, but still they produce serious effects, and after a time they become more severe and difficult of cure."

Again, from Van Buren and Keyes, he quotes: "Old maids and priests suffer from sexual distress as much as young and old bachelors and widowers, but they very rarely give any local signs of trouble. Their symptoms may be scattered over all the organs, and may impair any or all of the functions." Howe himself says: "If a robust, full-blooded man with a fully developed sense becomes continent, nocturnal and perhaps diurnal pollutions will precede the impotence. Erotic impulses, sometimes amounting almost to satyriasis, may also occur before the virile power is extinguished. When a man of small animalism is continent for a number of years, what little desire he formerly possessed is likely to disappear completely." He next discusses the church's mode of dealing with this question and gives the following clerical advice for maintaining continence: "Another man is tempted by evil thoughts at night. Let him be directed to cross his arms upon his breast, and extend himself as if he were lying in his coffin. Let him endeavor to think of himself as he will be one day stretched in death. If such solemn thoughts do not drive away evil imaginings, let him rise from his bed and lie on the floor." Howe finally says: "I presume that it is the duty of the conscientious physician to say to the patients suffering from continence, or the results of continence, that marriage is the only remedy—not promiscuous intercourse—and leave the rest to the patient. My experience is that they have acted as they pleased so soon as they learned that intercourse was one of the *essentials to perfect health*—while a few get married, the large majority indulge their natural instincts without the formality of marriage, and dispense with further advice on the matter. . . . Prolonged con-

tinence sometimes develops in females all the series of nervous manifestations classed under the head of hysteria. It is also a common cause of nymphomania, and of ovarian neuralgia."

My object, in addition to that stated earlier, for quoting so extensively from Howe, is that his and similar medical works with a larger or smaller admixture of Biblical quotation and clerical idealism are at the basis of practically all the current books for the instruction of young men and women in sex matters.

The peculiar thing is that while the lay and reverend authors of these books follow Howe and the like closely in chronicling the direful results of masturbation, they are diametrically opposed to him as regards the results of continence, while the informed medical man of today would repudiate entirely his views in the former and be forced to go a long way with him in the latter case. The editor of "Die Sexuel Probleme," who, with all the best medical and scientific authorities in Germany, is striving earnestly to solve correctly this question of sex teaching, has recently reviewed a book by Dr. Max Marcus entitled, "The Effects of Sexual Abstinence Upon the Health." The editor of this valuable periodical substantially agrees with the author of the book, whose conclusions are briefly these, given in the words of the reviewer: "For Marcus establishes, only on the ground of observed facts, the correct decision that sexual abstinence can have an injurious effect on the health. There are varieties in the intensity of the sex desires which, among individuals, and at different times in the same case, differ extraordinarily. In the greater number of sound women it is much weaker than in most sound sound men. Nevertheless injury will be observed in the female sex

through sexual abstinence, especially if the latent desire is once awakened through sexual intercourse; and, indeed, from this cause result very serious illnesses, a peculiar dysmenorrhœa, ovarian pain and swelling, nymphomania, hysteria, heart neuroses, insomnia, masturbation and the like. In man sexual abstinence can, other things being equal, produce these symptoms, but here these do not disappear usually, but most of them increase in intensity. The peculiar sexual neurasthenia takes sometimes very severe forms. It appears, for example, not infreqnently as hypochondria with an especially sexual character. Quite often there are the dominant symptoms of sexual neurasthenia, spermatorrhœa and impotence. The last is not always of a purely neurasthenic nature, but may manifest itself as an organic atrophy as the result of sexual continence. Painful swelling of the testicles and scrotum, satyriasis, masturbation and other perversities which finally can drift into perversions, are the principal greater results of sexual abstinence in man."

This opinion is, perhaps, typical of the best recent expert knowledge and opinion on the results of continence. If the reader has not already noticed, it may be well to call his attention to the dilemma which must be apparent to the young person or older one who wishes at the same time to be sexually moral and physically well. On the one horn, masturbation is prohibited because of the inevitable moral vileness and physical decrepitude sure to result; on the other, absolute continence brings physical disease and loss of that which every man holds dearest, the power to perpetuate his kind. There is no alternative but marriage or promiscuous intercourse, but Howe says to marry at 24, and very few say younger.

I know from many confidential declarations, from the histories of many thousands of published cases and from personal reminiscences, that the problem of continence between the ages of 16 and 24 is usually a more difficult one to solve than in any other eight years of a man's life. Woman also should be included in the same category, and, though the problem may be less frequent and usually later, it is undoubtedly at times more difficult.

Sylvanus Stall, D.D., has written a series of books for young people on sex subjects. In the advertisement of these books it is stated that more than a million copies in English have been sold. There are 2000 new readers daily. They are already translated into 12 different languages.

This does not necessarily show that the books have any value, but it does show how anxious parents and children are to get correct information on this most vital subject of sex. Although these books are indorsed by Lady Henry Somerset, Anthony Comstock, the editor of the *Ladies' Home Journal*, a lady physician and numerous doctors of divinity, whose motives, together with those of the author, are unquestioned and of the very best, one could scarcely put before young people information more misleading. Books with a correct religious attitude, with some essential truths and many helpful suggestions, but with the omission of some most necessary information, the ignoring of some and the misstatement of other physiological facts cannot fail to do harm in many cases.

In "What a Young Boy Should Know," Stall discusses the origin of life, uses many quotations from Scripture, and shows something of the means of propagating life up through the animal kingdom; and,

finally, after he is half through his book, has the courage to explain where babies come from. He gives much excellent moral and religious advice, which we would thoroughly indorse. He gives the boy valuable hints about food, exercise, local cleansing, general hygiene, choosing good companions and reading good books; but in a book which is supposed to be all-sufficient for a boy up to 17 or 18 he never mentions promiscuous intercourse except to refer the boy to I Corinthians vi. 18-19, "Flee fornication, etc.," and nothing is said of erotic dreams and emissions, which almost invariably begin in the purest boy before 16. After perusing the quotations from this book, which I append without further comment, the reader will observe that a young man of strong virility has, if temptation becomes too strong, but one path to pursue, and that is promiscuous intercourse; for fornication is a moral sin only and he may live after it to repent, and perhaps be of some use in the world; but masturbation is not only the most awful sin against morality, but it destroys the body as well, and he may not live to repent.

"Man is the only animal except one whose sexual organ is exposed on the outside of his body, *and the only animal to whom self-pollution is mechanically or physically possible.* The rare instances which are in conflict with this statement are accidental and altogether exceptional.—Because the entire being of the one who indulges in this practice is debased and polluted by his own personal act it is also called 'self-pollution.' It is also called 'Onanism,' because for a similar offense, nearly four thousand years ago, God punished Onan with death. This sin is also known by another name, and is called 'masturbation.'—After the moral nature, the nervous system is next to suffer. In no other portion of the human body are so large a number of nerves brought so closely together as in the reproductive system. In the act of masturbation these nerves are wrought upon in such a manner as to produce most seri-

ous results.—While the nerves are thus being ruined, the mind is also suffering. The bright boy that stood at the head of the class is gradually losing his power to comprehend and retain his lessons. His memory fails him. His mind begins to lack grasp and grip.—He slowly but surely ceases to be positive and self-reliant.—While these moral and mental changes are taking place, the physical effects do not stop with the nerves. Health gradually declines. The eyes lose their luster. The skin becomes sallow. The muscles become flabby. There is an unnatural languor. Every little effort is followed by weariness. There is a great indifference to exertion. Work becomes distasteful and irksome. He complains of pain in the back; of headache and dizziness. The hands become cold and clammy. The digestion becomes poor, the appetite fitful. The heart palpitates. He sits in a stooping position, becomes hollow-chested, and the entire body, instead of enlarging into a strong, manly frame, becomes wasted, and many signs give promise of early decline and death." He gives these as "some of the more prominent symptoms and effects of masturbation in boys and young men when the habit is frequently indulged, or after being continued for a period."

Then follows this admission:

"In many cases these results may come slowly, but they come surely in all cases where this evil is persisted in, and I have personally known instances where they did come quickly, and where they made complete wrecks of some who were yet mere boys.—But I have not yet told you the worst. If persisted in, masturbation will not only undermine but completely overthrow the health. If the body is naturally strong, the mind may give way first, and in extreme cases imbecility and insanity may, and often do, come as the inevitable results. Where the body is not naturally strong, a general wasting may be followed by consumption, or life may be terminated by any one of many diseases. The terrible and helpless condition of those upon whom this habit has permanently fastened itself, you may judge from the fact that, in order to prevent the repetition of the act of masturbation, and if possible permanently to cure the victim of this vice, boys often have to be put in a 'straight-jacket,' sometimes have their hands fastened behind their backs, sometimes their hands are tied to the posts of the bed, or fastened by ropes or chains to rings in the wall; and in various other ways extreme measures have to be resorted to in the effort to save the person from total mental and physical self-destruction."

Lest this should not be strong enough, he speaks of the effects of masturbation continuing to children and children's children, though it would seem that there could be little possibility of children ever coming to the offender if there were any truth in what has gone before.

While there are some redeeming features in Stall's book for young men and in others of the series, he, nevertheless, continues to maintain the attitude which I have quoted toward masturbation, assumes that every one is capable of maintaining, and that perfect health is always conserved by absolute, unlimited continence; and, though admitting that occasional emissions are physiological, he urges to take every precaution against these, as they usually cause feelings of "disgust with self" and have a "temporary enervating effect." This last seems to be especially misleading. There is no question, I believe, among the older or the modern medical faculty but that a robust, normal man, who, by sheer will power and constant vigilance, controls, reduces the number and finally prevents, or thinks he prevents, emissions entirely, in so doing, when the victory seems secure and control is no longer difficult, does not conquer his sexual instinct, but weakens or destroys it. It is a case of the old story of the horse going without oats, as retold by Freud in this connection—when he could go without oats entirely he died.

I believe, and I think, that most men and most physicians will agree with me, that as a rule a strong man who is striving to be continent and is not at all alarmed about himself after normal emissions, feels neither ashamed nor enervated, but relieved and exalted, better balanced and more capable of all kinds of mental

and physical labor. In every way his condition is a diminutive of that of the "bridegroom coming out of his chamber . . . as a strong man to run a race." Just as after normal, physiological, mutually satisfactory intercourse between healthy, vigorous men and their wives, not only the men, but the women recognize the literal truthfulness of the scriptural quotation, both having more joy in living, more capacity for all kinds of effort, more ability to endure sorrow and adversity, so the continent man or woman, after emissions or erotic dreams with orgasm, which are the nearest natural of anything outside the sexual act with one's chosen mate—and here the mate is a dream fancy —have somewhat the same feelings and capabilities of happy, conjugal partners, though in lessened degree.

There is enough in the hitherto published literature of cases to validate this view, though I do not rely on this, but base the assertion rather on the numerous statements of normal men and women who have gotten past the period of worry and alarm. Only on the rarest occasions have emissions in men or orgasms in sleep in women had anything but an an exhilarating, steadying, tonic effect; and the few instances where there has been self-disgust or a feeling of weakness or incompetency have been, to my mind, readily traceable to literature like that which I have extensively quoted or to that other literature very similar to it, though circulated by quacks for a very different motive. The object of the one being to frighten young people into giving up their habits or so-called vices; the object of the other being to frighten them into giving up their money.

Among the phenomena of emissions which I have observed and which I suppose many others have

noticed, but said little or nothing about, there is one thing which seems of considerable importance and which permits of some logical and useful deductions. Some men and a few women have told me that erotic dreams with emission or orgasm came regularly, fairly frequently, and that moderate erotic excitement during the day or evening, caused by contact with the other sex, seeing vaudeville or reading suggestive literature would be followed at night by an erotic dream and emission or orgasm, after which there was relief, a clearing of all the faculties and no more tendency to erotic excitement for some days and perhaps not for weeks, when the same hyperesthetic psychic and physical condition would return, to be relieved in the same salutary manner.

These people have never suffered from the physical, and very little from the psychic symptoms of sexual abstinence. Others of both sexes have told me that sexual excitement was with them cumulative in its action. The various psychic and physical erotic stimuli produced stronger and more lasting results from day to day. The mind, in spite of every effort, would dwell more and more on these subjects and the physical symptoms of pain in ovaries or testes, erections of penis or swelling and moisture of the labia, almost constant local sensation and finally pain in the back and loins and a general feeling of bodily discomfort with a mental condition bordering upon obsession would result. During all this time there might be erotic dreams and great sexual excitement during sleep, but no culmination and the condition after sleep would be worse than before. If the will power were sufficient after a time there would be in sleep an orgasm which would give temporary relief and then the symptoms would

be repeated.

It seems to me that voluntary control of the sex function persists in sleep much more in some people than it does in others, as it is undoubtedly greater in the waking hours in some than in others, since the two types of cases often seem to be of people of about the same degree of sexual power or virility. As an illustration, let us make an analogy between these two types and two steam boilers of equal capacity, the one having its safety valve loaded with a heavy weight and the other loaded lightly or not at all. It is evident that in the former case, if the weight is very heavy, the water gets low and the fire rages intensely unless the weight is at such times raised by intercourse or masturbation, the fusible plug will be melted and there will be relief, with some small damage to the boiler or in extreme cases the whole boiler may explode.

In the other case, no matter what the stimulus, pressure or excitement, the valve lifts easily and there is instantaneous relief. Arguing somewhat "ex cathedra," it would appear that protracted sexual abstinence in that class of cases having the easily working safety valve would be a much easier problem for the individual and could be longer protracted, with less likelihood of permanent serious results than would be the case in the class where the safety valve was heavily loaded. If this is, as seems to be evident, the case, and humanity is not all run in the same mold in this respect, a very different rational sex hygiene should undoubtedly be recommended to these two classes of cases. I have taken fair samples of the medical and lay works on this subject, which have been and are still in constant use. Some works have more to commend them than these, and some have less. It is espe-

cially noticeable that several works by eminent biologists, while giving succinctly much valuable information on the important facts of reproduction and the sexual life, still have so strong a savor of tradition as to rob them of all value as sources of instruction for young people.

One must say, in passing, that, though the pamphlets issued by the various societies of moral prophylaxis are as yet by no means ideal, a great advance has been made and they are far more temperate in their statements about masturbation; and, though they practically all cling to the dogma that protracted, absolute continence for any person is consistent with perfect health, there is some excuse for it, for there are a few of the ablest physicians who still unquestionably subscribe to this view. These pamphlets, with their temperate statements, will do much good, but much less than they would do were not the minds of young people already filled with the ideas of the old intemperate ones, and were not that class of literature still far in the ascendancy. Nothing short of absolute contradiction of these ancient notions all along the line will free our youth from the obsession which has been becoming more fixed for ages.

The best short statement of the matter that I have seen is "A Letter from a Physician to His Son in College," by Doctor Woodruff, reprinted from *American Medicine*, July, 1906. The following quotations are from this valuable article:

"The most pernicious things in existence are quack pamphlets, designed for mere boys, describing the alleged harmful results of certain acts common to the young of all mammals. On account of a natural repugnance, public opinion positively prohibits a scientific discussion of this topic. It is therefore practically im-

possible to give that wide publicity to the truth which will clear up current misconception. . . .

Masturbation often exists in the young of the lower animals and in many of the adults, but the reasons for its existence are wholly unknown. If it were as deadly as the quacks assert, the animal world could hardly have persisted until now. It is a proved fact that in our development we pass through stages of existence which epitomize our past evolution from lower forms of life and the boy therefore has an animal and then a savage stage, in which it is not at all strange that he should act like an animal or savage—and he does. . . . It is a wise nature that protects us from harm in many ways, and in this she is not remiss. Though the acts are unnatural and harmful in later years, yet there is some unseen agency protecting the immature. It is natural then, as the mind matures, that the boy should be much worried over the past and feel that in some way he has been ruined. This is the time he is sure to read some of the dreadful advertisements as to lost manhood from early indiscretions. As all boys pass through this period of worry, the quacks are sure of many victims whom they would not secure, if we were able to convince the poor sacred creatures that the damage is remediable by healthy outdoor living, good food and clean thinking. . . .

Hence we have a flood of literature still further frightening the boy, who becomes thoroughly convinced that insanity is his fate. The useless suffering thus caused is so great, that we are almost justified in teaching that those early indiscretions of boys are harmless—or of some unknown use; though, of course, we cannot yet conscientiously do so. . . .

Nature, here, again, is our friend. The testicles secrete semen constantly and it is stored up in little reservoirs situated behind the bladder. When they become distended the semen simply passes into the urine or is forced out during sleep. As this goes on during the whole life, it is evident that these are not 'losses' as the quacks state, but normal excretions, neither harmful nor harmless. The number of these discharges may be looked upon as a man's personal equation—they may be but one a month or less, and I have known perfectly strong, healthy men to have several every week of their lives. It is easy to convince a thoughtless boy that he is losing his manhood, and untold thousands of dollars are foolishly spent to cure nature. What is far worse, they are told that sexual intercourse is demanded, and the poor boy is steered into the clutches of the prostitutes for possible infection with venereal disease.

And this brings us to the reason for this long letter and the reason for this new crusade of instruction in the sexual life—

the utmost necessity for avoiding the prostitutes in modern civilization with its delayed age of marriage. The amount of disease and death resulting from 'the social evil' is so appalling that it is rightly called the 'great black plague.' Every prostitute is infected with venereal diseases some time in her career, and usually often. The majority, even though they show no symptoms, are found to harbor the germs, and they thus spread broadcast the diseases which are playing such havoc in other walks of life."

We shall not have, even among people apparently normal, a "sana mens in sano corpore" until we prevent the establishment in the mind of the entire community of the fixed idea that some early instinctive act or some transient, maybe excusable, transgression of the evangelical code of sexual ethics has debased the mind and weakened the body irretrievably and eternally. I am aware that, notwithsanding the early attitude of the church, the modern church and clergy are fast becoming a unit in adopting a biological rather than a teleological basis for a code of sexual morals. Of such as have not adopted this view I ask, would it not be wise to say, "By their fruits ye shall know them"?

Suppose a superfluous twig is broken off or some windfalls drop from the tree (there are little imperfections in all nature and in all human nature), let us look at the *tout ensemble*, the symmetrical, green-leaved, heavily fruited tree, let us give more thought to the ultimate, well-rounded-out future and less to the little mistakes and disharmonies in the past and present. This certainly will be better for the ordinary adult man and woman, and infinitely better for the youth of both sexes.

CHAPTER VI

VIEWS OF AUTHORITIES

A DIGEST of all the literature on this subject would be a life work, and, for present purposes, I propose to give, in very condensed form, only a few of the results obtained by the most authoritative investigators and to indicate profitable reading for those who care to follow the subject further. The varying degrees of subnormality and abnormality and the often weakened power, though usually more frequent manifestations of the genesic sense, with corresponding exaggerations of self-injury in functionally nervous people, as well as the various degrees of expression and repression which, so far as observed, occur in normal people, make it absurd to look for anything like uniformity in the results of those who have studied sexual phenomena in man, even if it were possible to conceive all the students of this subject as "tarred with the same stick." As a matter of fact, these observers are as divergent in their preconceived notions, later conclusions and in their own psychic and physical sex manifestations as are those whom they observe, and the greatest care on the part of the author will not entirely exclude this personal element, which adds still more to the already widely different opinions and conclusions from observed facts. Considering the conditions, there was a surprising unanimity of opinion among the older writers on this subject, and there is evident to-day, though often hesitatingly set forth

and regretfully accepted, an approach to a similar unity of judgment when facts are used as a basis. This judgment is, however, nearly diametrically opposed to the old opinion. Tissot, Lallemand, Voltaire and the anonymous author of "Onania" were very consistent in their opinions. They terrified the ignorant and nervous and disturbed the educated and robust in their time and for centuries later, and will, perhaps, always, with their lurid pictures of the results of "The Heinous Sin of Self-Pollution" and of other sex sins and crimes, which sex deviations we now know to be largely early manifestations of a normal instinct or later manifestations of an instinct unusually strong and healthy. The opinions of these writers have been so largely reflected in the writings of their contemporaries and even in the writings of the present time that these ideas have become almost obsessions in the mind of every man and in the minds of many women.

Alienists and neurologists, with the gravest satisfaction, for centuries attributed epilepsy, imbecility, many functional neuroses and a variety of psychoses to masturbation, although a large proportion of the cases in which this was given as the sole etiological factor, were those of patients who had the diseases congenitally or acquired them years before they contracted this habit. Within recent years physicians have become more discriminating, and it would be hard to find to-day a specialist (I certainly can find no recent writer) who would so confound causes and symptoms as unqualifiedly to attribute any of these diseases or any other disease to this single causative factor. Griesinger, at the beginning of the nineteenth century, first called attention to what is now pretty universally recognized as a fact, namely, that so-called harmful

results of masturbation were not usually due to masturbation itself but to the fear, self-condemnation, etc., which sensitive people had as a result of the social and medical attitude toward the practise. Emminghaus says later that it is only on a congenitally morbid nervous system that masturbation can produce any serious results. Ellis says that, in his judgment, "in normal persons, well past the period of puberty and otherwise leading a chaste life, masturbation would be little practised except for the mental and physical relief that it brings. Many women of this class, unmarried, living lives of sexual abstinence, assert emphatically that only by sexually exciting themselves at intervals could they escape a condition of obsession and sexual oppression which they felt to be hysteria."

The present study not only goes to support these three views, which are typical of the best of the informed scientific and medical writers of recent years, but it would seem from it that a bolder statement is inevitable. I cheerfully accord, not only as a result of this study but as the result of many years' medical experience and as the result of the consensus of opinion which I have obtained from many representative American physicians and scientists, my unqualified concurrence with these views. That no hint of these more recent ideas nor of this attitude appears in the ordinary lay and semi-medical books of advice to young people is astounding. Here it may be well to state that this study was calculated to bring out facts especially in regard to the two most important manifestations of the sexual instinct, on the right interpretation and handling of which depends, more than on any other two factors, the future well-being of society; the one, masturbation (or, to borrow and modify Havelock

Ellis's word, conscious "auto-erotism") which, though its dangers are magnified, is commonly inadequately treated; the other, promiscuous intercourse, the harmful influence of which, on the individual and society, has only recently been recognized in its full, far-reaching significance.

The former of these practises has usually been completely interdicted and, while the latter has been strongly advised against, its harmful results have been considered less far-reaching than those of the former, and the prophylactic for it, after the strict interdiction of the former, has been often insufficient; for will power and self-control can but often fail in the face of an instinct so powerful and all-pervading as that of sex, especially in view of the ordinary weakness of human nature, surrounded, as it usually is, by an environment predisposing to the recognition of omnipresent, instinctive and emotional desires and physical needs rather than more remote ethical principles. The study of auto-erotism by Havelock Ellis has been so extended, so many of his results have been based on facts, and it is, throughout, so dispassionate and unprejudiced that I shall briefly summarize his chapters which relate to this, largely in his own words, and quote his views. He defines auto-erotism as "phenomena of spontaneous sexual emotion, generated in the absence of an external stimulus, proceeding, directly or indirectly, from another person."

In widest sense this includes some morbid conditions and the normal manifestations which appear in art and poetry and, more or less, color the whole of life. The sexual orgasm during sleep is the typical form of auto-erotism. Onanism is an incorrect, self-abuse a narrow, and masturbation a still narrower term applied

to some of these manifestations which have been more frequently studied. Scientific soundness and moral sanity have been sacrificed by restricting this field and by viewing special groups of phenomena and not "the great group of natural facts" which come under auto-erotism as a whole. He says that this important study has been treated dogmatically, and widely divergent opinions have been expressed. He considers especially the prevalence and nature and the moral, physical and other effects of auto-erotic phenomena, gaining his information from continental and American literature and from the experiences of some fairly normal individuals who ought, he says, to be more generally studied. He states the fact that animals in isolation and sometimes in freedom have various forms of spontaneous, solitary sexual excitement and names many species of animals, domestic and wild, which are known to masturbate. In the human species this practise is prevalent, not only among civilized peoples, but among nearly all barbaric or semi-civilized races whom we know anything about. He next discusses the various instruments and natural objects used by women, who resort to artificial appliances more often than men because of the anatomical differences, and it develops that, aside from many specially designed articles, like the artificial penis of China, the rin-o-tama of Japan and the olisbos of classical days, almost every known vegetable or natural or manufactured object which has a size and shape in any way permitting has been used for this purpose.

Riding on hobby horses, on horses, bicycles, in a railway train or running a sewing machine, are all methods of producing sexual excitement and of obtaining the orgasm, as are also crossing the thighs and ex-

erting pressure with muscular action in those who have scruples against the use of the hands or instruments, and imagination alone, as in the day dream, when any mechanical assistance is repugnant, and finally, in some men and many women, spontaneous orgasms occur without psychic or physical assistance, at the sight or touch of some person or object, and orgasms occur in nearly all normal men and in the majority of women entirely unconsciously during sleep. This form of sexual excitement, regarded to-day by many as a manifestation of health, is, by some physicians, regarded as a "somewhat unhealthy phenomenon." He thinks that there are important differences in the auto-erotic sleep phenomena of men and women. In men these appear about puberty, continue at intervals during chaste sexual life, and are usually accompanied by voluptuous dreams, depending on position in bed, condition of the bladder, physical or emotional excitants or alcohol. They are likely to be in monthly or yearly rhythms and few traces are left to influence the waking state. In women they are much more irregular, being less likely to occur in young women, even if of strongly sexual temperament, before they have experienced the orgasm in a waking state, than in chaste young men under like conditions.

In women there is a far deeper impress left on the waking state and "the erotic dreams of the night may be the erotic delusions of the day." Women often declare that they have been violated by men when these men have approached them, sexually, only in dreams. This has a medico-legal significance. The erotic dreams of hysterical women are often unsatisfactory, even painful, and in the intense emotional strain of hysteria, when the physical powers are weakened and

the psychic centers disturbed, sex acts are often repugnant and painful, as they often are when the organs in normal people are exhausted by excess or when there is a powerful moral check placed against an intense physical demand for activity.

He now treats of hysteria in women in its relation to auto-erotic phenomena in sleep. The hysterical attack proper and the nocturnal hallucinations of this condition are closely allied, as Sollier, Feré and all recent authorities agree. Hysteria, says Sollier, in substance, results from disturbance of sensibility in widest sense. Hysterical persons are in a state of pathological sleep or vigilambulism. The disorder of sensibility may be due to exhaustion of brain sensory centers from constitutional weakness, violent emotion or toxic influence.

Ellis then discusses the question as to whether hysteria is or is not caused by connection with conscious or unconscious sexual emotion. Plato, Hippocrates, Aretæus, the Arab physicians, Ambrose Feré, Forestus, Fernel, practically all the ancient writers, except Galen, connected it with the womb and it was derived by them from some disorder of this organ or from the repression of natural desires.

Lepois showed that hysteria appeared in both sexes and overthrew the old doctrine. Willis confirmed this, and then came Sydenham's comprehensive picture of this disease. Though no longer possible to maintain the crude womb theory of Hippocrates, it has, in a modified form, as hysteria is so often associated in some way with the sexual emotions, been maintained by James, in the middle of the eighteenth century, and later by Villermay, Foville, Landouzy, Laycock, Clouston, Hegar, Balls-Headley, Lombroso and Fer-

rero. Then Briquet paved the way, and Charcot overthrew the sexual theory of hysteria. He declared it a psychic disorder entirely, and said that there was only one kind of hysteria, and recognized no cause but heredity. But, contemporary with Charcot, Donkin showed the great part which the emotions played in this disease and the great influence on it of puberty in women, owing to the greater extent of their sexual organs, and consequently greater innervation. Setting aside a physical sexual cause for hysteria did not set aside a psychical one. There are cases of animals having unsatisfied sexual desires presenting symptoms very like hysteria.

Ellis himself, in '94, said that there was a tendency to unduly minimize the sexual element in hysteria, and that the old error came from making the physical sex organs the cause of this. The non-favorable results of the surgical removal of these organs showed that they themselves were not the cause; but it does not follow that even physical sexual desire, when repressed, is not a cause of hysteria. Sexual desire, though founded on the sexual apparatus, is a nervous and psychic fact, and to put the sexual organs out of count is not sufficient; for the sexual emotions may exist before puberty and persist after complete removal of the sexual organs. So writers have tried to show that sexual desire cannot be a cause of hysteria. Briquet claims that hysteria is rare among nuns, which is not a fact; and that it is frequent among prostitutes, which, if true, would support the view that it is of sexual origin.

Krafft-Ebing believes most hysterical women not anxious for sexual satisfaction. Pitres and others mention the frequently painful nature of sexual hallucinations

in the hysterical. The psychic, sexual sphere is not confined to the gratification of conscious sexual desire.

The frequent absence of sexual feeling may signify a disorder of the sexual emotions. That sexual intercourse does little good and that sexual hallucinations in the hysterical are painful does not militate against a sexual causation of hysteria. There may be analogy between the fact that a heavy meal injures a starving person and the fact that intercourse is often unsatisfactory or injurious to an hysterical woman. The former notion that the admission of a sexual causation for hysteria would be a discredit to the patient has had much to do with preventing this admission. Charcot called hysteria a psychic disorder, but made no psychic analysis of his cases; and, being a man of haughty and repelling personality, was little qualified for this work. He had no confidence in subjective, but relied altogether on objective symptoms. He spoke of suggestibility, but left the partial explanation of this to Janet, who, recognizing that the emotions were potent causes of hysteria, and showing some of the mechanism of the process, made it clear that strong emotions tend to produce anæsthesia, mental disaggregation and abulia. Breuer and Freud have attempted to show in detail how the sexual emotions cause hysteria. They consider, from the close observation of 18 educated hysterical patients, that such patients are usually of superior intelligence, not so much suggestible as abnormally excitable, that the psychic weakness is only apparent, resulting from the splitting up of the mental activity, which is only partly conscious. Slight physical traumatism may produce nervous shock, which is synonymous with psychic traumatism or hysteria. Fear may produce a lesion of the

emotional organism. A commonplace fear often is rooted in a lesion of the sexual emotions, e. g., a girl had been surprised on a dark staircase by a young man whose attentions she had resisted, though her sexual emotions had been aroused. She forcibly escaped from him. A few days later a cat sprang on her shoulders while she was on the same stairs and she had her first hysterical attack at this time. All of Breuer and Freud's cases have some similar secret lesion of the psychic sexual sphere. This usually dates from puberty, and is of such secret nature that it is always hidden and unacknowledged.

Hypnosis is often necessary to bring this lesion into consciousness. The psychic traumatism has introduced "a foreign body" into consciousness which cannot be accepted or talked about and cannot be transformed like ordinary experiences. We have the same process in the highest sphere of human activity as when an irritation to the nasal mucous membrane, failing to liberate the sneezing reflex, produces excitement which, unable to stream out along motor channels, spreads over the brain and inhibits other activities. Confession usually relieves and sometimes completely cures these conditions. The physical symptoms of hysteria are produced by conversion out of the injured emotions which then sink into the background or become subconscious. A psychic shock, producing disgust, for the reason that the shock and the disgust were present coincidently, may have, as its outward manifestations, nausea and vomiting. This symbol may persist and increase, being reenforced by the emotion which may have become subconscious. Breuer and Freud consider that the hysterical convulsion contains the hallucinatory reproduction of a recollection which, when trans-

lated, gives the origin of the hysteria. Freud says, "From whatever symptoms we start, we always unfailingly reach the region of the sexual life. Here, first of all, an etiological condition of hysterical states is revealed. Every case of hysteria has some sex experience of early life at bottom." Ellis does not think that this is a necessary conclusion, but hysteria is undoubtedly often "a manifestation of the sexual emotions and their lesions; in other words, a transformation of auto-erotism. A diffuse, hysteroid condition is present in many apparently normal people who may never develop serious symptoms. These people, under stress and strain, could furnish fertile soil for hysteria." "We may also have to recognize that, on the side of the sexual emotions, as well as in general constitution, a condition may be traced among normal persons that is hysteroid in character and serves as the healthy counterpart of a condition which, in hysteria, is morbid."

He quotes Doctor King, who says, in substance, that sexual hysteria is temporary modification of the nervous government and distribution of nerve force, occurring in prudish women of strong moral principles who resist every liberty or approach from the other sex, consisting in transient abdication of the volitional, self-preservational ego to the reproductive ego and it compels the woman's organism whether she will or no. Ellis says that the sexual orgasm and the hysterical fit are analogous in that both discharge nervous centers and relieve emotional tension. In many hysterical cases normal sexual excitement has ceased to give satisfaction, but there is still need of nervous discharge, which occurs in the hysterical convulsion. As to prevalence of masturbation, Berger says that 99 per cent. of

young men and women masturbate occasionally, while the hundredth conceals the truth. Cohn accepts this, while Rohleder says it is practised by 95 per cent. of adolescents, though many think it is less frequent. There are few exact observations, but it is common in all countries, classes and ages, and in both sexes. Tissot, Morris, Poullet, Näcke, Morgalia, think it more common in women. Christian, Tait, Spitzka, Dana and Moll, more common in men, and Garnier, Rohleder, Sudduth and Kellogg think it equally prevalent in both sexes. Ellis himself thinks that, while very common in most boys and girls during puberty and adolescence, it is probably less common than supposed, and more frequent in boys than in girls, but after adolescence he thinks there is no doubt that it is more common in women. He says, "I have been much impressed by the frequency with which masturbation is occasionally practised by active, intelligent and healthy women who otherwise lead a chaste life."

A lady of experience tells him she thinks that all women who remain unmarried masturbate, and he thinks that, though this should be qualified, it is near the truth as regards young and healthy women who, after having had normal sex relationships, have been compelled, for some reason, to break them off and lead a lonely life. Some women, who are probably not in normal health, never have the sex instinct aroused and neither masturbate nor show desire for normal gratification. Passive gratification by revery or day dream is much more common in women than in men. Finally he takes up the symptoms and results of masturbation.

After speaking of the author of "Onania," Tissot, Lallemand and Voltaire as well-meaning but misguided writers, and of the suffering, dread and remorse

experienced by thousands of ignorant and often innocent young people, brought about by their exaggeration and by those of mistaken medical authorities, whose mistakes tradition has brought even to our own time; and after mentioning the many diseases and symptoms which were attributed to this cause, he says, "There appears little evidence to show that simple masturbation, in a well-born and healthy individual, can produce any evil results beyond slightly functional disturbances, and these only when it is practised in excess." He speaks of the traditional tendency to attribute insanity and nervous diseases to masturbation and says that "We owe the first authoritative appearance of saner, more discriminating views regarding the results of masturbation to Griesinger, who was upheld by Berkhan, Vogel, Uffelmann, Emminghaus, Kiernan, Christian, Näcke, Koch and Krafft-Ebing," while "Marro and Spitzka have been induced, by tradition, to take up a position which their own scientific consciences have compelled them practically to evacuate." Rohleder, who takes a serious view of the results of masturbation, says, "Masturbation is never the direct cause of insanity." Yellowlees says that "Unless the practise has been long and greatly indulged, no permanent evil results may be observed to follow." Näcke says, "There are neither somatic nor psychic symptoms peculiar to Onanism, nor is there any Onanistic psychosis. I am prepared to deny that Onanism ever produces any psychosis in those who are not already predisposed." Erb says, "In moderation, masturbation is not more dangerous to the spinal chord than natural coitus, and has no bad effects." Toulouse, Sir James Paget, Fürbringer and Courshmann agree with him. After reviewing the question, Ellis says, "We

may reach the conclusion that, in the case of moderate masturbation in well-born individuals, no pernicious results follow and no general signs of it can be regarded as reliable in either sex." He agrees with Clouston that "The opposing views on this subject may be simply expressed by the fact that the writers on both sides have ignored or insufficiently recognized the influence of heredity and temperament." Still Ellis says that any excess in this practice may produce results which, though slight, are yet harmful. The skin, digestion and circulation may be disordered and headaches and neuralgia may occur, and a lowering of nervous tone, as after natural excess.

Ellis, with Rohleder, Freud and Krafft-Ebing, thinks it a frequent cause of neurasthenia, and Ellis says it may, when practised in excess by women before puberty, lead to an aversion for normal coitus later in life. He thinks it often produces in women a divorce between the physical, sensuous impulses and the ideal emotion. On the psychic side the most characteristic result of excessive masturbation is a morbid heightening of self-consciousness without corresponding self-esteem. A tendency to solitude and an aversion to society are noticed in the male, and a deficiency in shyness in the female. False and high-strung ideals of life may be fostered by this habit. Still many people, prominent in literature and art, have masturbated excessively; e. g., K. P. Moritz, Rousseau, Golgol and Goethe. Again, he says, "How far masturbation, in moderately healthy persons, living without normal sexual relationship, may be considered normal is a difficult question, only to be decided with reference to individual cases. As a general rule it may be laid down that, when masturbation is only practised at rare intervals, and *faute*

de mieux, in order to obtain relief for physical oppression and mental obsession, it may be regarded as the natural result of unnatural circumstance, but that when, as often happens in mental degeneracy, and as in shy and imaginative persons, perhaps of slightly neurotic temperament, as may also sometimes become the case, it is practised in preference to sexual relationship, it at once becomes abnormal and may possibly lead to a variety of harmful results, mental and physical." Cases have been frequently recorded where moderate masturbation produced good results.

Masturbation, he concludes, like Professor Sudduth, "is, in the main, practised for its sedative effect on the nervous system. The relaxation that follows the act constitutes its real attraction."

I quote the following from a leaflet issued by the Chicago Society of Moral Prophylaxis: "The first function of the reproductive organs is to rebuild the body into the man. A boy deprived of these organs in childhood (by castration) never becomes a perfect man in either body or mind; and a boy who abuses these organs before he attains manhood risks the loss of the manly perfection which he might otherwise attain. Most boys, fortunately, discontinue this habit before permanent injury is sustained."

Dr. M. Thiernich, of Breslau, in Pfanndler and Schlossmann's recent work on "Diseases of Children," says: "It seems justifiable to include masturbation in the group of hereditary neuropathic phenomena, because it is a pathological condition only when practised to excess and because this is the case practically exclusively in psychopathic individuals."

In connection with this subject it is appropriate to give a brief résumé of Freud's sexual theory of the

causation of hysteria and the neuroses and psycho-neuroses in general. I also desire to add to this, in another chapter, several cases which have come under my own observation in this field, with the opinions arising out of the study of sexuality in the neuroses and in normal people in relation to Freud's theory.

Freud bases hysteria on an injury to the psyche arising in the sexual field, and calls simple hysteria analogous to traumatic neurosis. Later he asserts that if a day dream or youthful fancy of a sexual nature is repressed because antagonistic to the ethical standards of the individual it may become sub-conscious and still continue to exist as a trauma in consciousness. He later concludes that such traumata occur in early childhood and may be either the result of a nearly forgotten or sub-conscious memory of a sexual assault or sight of this period or some infantile sexual practise of the patient himself, changed by pubertic fancy into some act of seduction in an attempted defense against this early sexual activity. In all cases this early injury becomes partially forgotten or forced entirely into the sub-conscious by repression or attempted expulsion. The repression arises from the presentation of a sexual sight or the arousal of sexual emotions out of harmony with or repugnant to the ethical standards of the individual. If this idea is not worked over and made a part of the totality of consciousness (abreaction), but is repressed or wholly forgotten, still the original trauma remains like a foreign body in consciousness and causes, especially in those of neurotic predisposition, hysteria. These isolated pathogenic presentations retain their "freshness and affective force" since they are isolated, and associations which would allow their "abreaction, reproduction" and con-

sequent incorporation with the totality of consciousness are prohibited. This destroys the unity of consciousness, a splitting or dissociation of which, with abnormal "hypnoid states, is the chief phenomenon of hysteria." The split off, hypnoid portion of consciousness, disbarred from association with the main personality, still has associations within itself and may become more or less organized. Hysterical symptoms are a projection of this hypnoid portion of consciousness into the bodily innervation when it is temporarily not controlled by the normal consciousness. The whole bodily innervation may be transferred to the hypnoid consciousness during an hysterical attack. Janet's familiar illustration of the polygon isolated outside the circle of the main consciousness is practically identical, so far, with this conception.

Freud's treatment, at first by psycho-analysis under hypnotism, and later by psycho-analysis with the patient in repose and under suggestion, consists in removing the superimposed layers which have gradually clustered around this pathogenic focus in consciousness or in the sub-conscious, and at last bringing to light the focus or nucleus itself. This affords each layer and the nucleus, in turn, an outlet "or abreaction of the strangulated affect through speech." As these parts are brought up in detail they are either brought into associated relation with the normal consciousness, and thus rendered innocuous, or else disposed of entirely through the suggestion of the physician. Janet finds the splitting of consciousness due to congenital incapacity for psychic synthesis or to a narrowing of the field of consciousness, while the etiological substratum of hysteria, according to Freud, is a painful idea in the sexual realm which is isolated

and perhaps forgotten, but which gives rise to a special, bodily innervation and furnishes the somatic symptoms from the secondary, created, hypnoid states. In some cases the idea is unconsciously isolated, in others this is entirely volitional, and in other cases still there is no splitting but simply a retention of the painful idea. The acquired or defense hysteria occurs in a normal person who encounters in the sexual sphere an experience, idea or feeling evoking such a painful effect "that the person wills to forget it, as he does not feel equal to removing the resistance between it and his ego." This forgetting is entirely or partially unsuccessful and leads to hysteria, obsessions or an hallucinatory psychosis. If an obsession results, it is for the reason that, in the process of trying to forget, the strong, painful idea is changed to a weaker, less painful one.

The weak idea then causes little association work, but the excitement of the strong idea is separated from it and must be used in some other way. In hysteria it is expended in somatic disturbances by partial or total conversion. If the person is neuropathically predisposed, there is no adaptation for conversion. Still the effort at defense substitutes the weaker idea, which, affect and all, since there is no conversion, remains in consciousness. The freed affect attaches to other not unbearable ideas which, because of the false connection, become obsessions. When the person has subdued the unbearable idea he gets the obsession. Ofter the original idea has been so obscured that psycho-analysis is required to trace it back to its sexual origin. Some cases in which unbearable sexual ideas probably keep recurring, with constant attempts at defense, exhibit by turns unbearable ideas and obsessions. Here the

striking symptoms of hysteria are absent, as the whole transformation is in the psychic sphere and in hysteria part is converted into somatic disturbances.

Freud separates from the classical neurasthenia of Beard a definite symptom complex which he characterizes as "anxiety neurosis (angste neurose)." The chief symptoms of this new neurosis are, (1) general irritability, especially auditory hyper-esthesia; (2) anxious expectation or an "uneasy and pessimistic conception of everything"; (3) a sudden feeling of anxiety without an external stimulus or idea as a basis—fear of sudden death, etc. This anxious feeling may be combined with disturbances of any of the somatic functions—heart spasms, profuse perspiration, etc.; (4) any one of these symptoms may constitute the attack or the anxiety itself, such as heart disturbances, respiratory disturbances, profuse perspiration, inordinate appetite, trembling and shaking, sudden diarrhœa, locomotor dizziness, congestion (vaso-motor neurasthenia), paresthesia, nocturnal frights, vertigo, phobias, gastro-intestinal or urinary disturbances, paresthesias establishing themselves in a sequence, but differing from hysterical paresthesias in being atypical and changeable, a tendency to chronicity, in which the original anxiety becomes wholly or partly obscured. Anxiety neurosis occurs without apparent cause at times, and then it is usually easy "to demonstrate a marked hereditary taint."

When this neurosis is acquired it is almost always possible to trace the etiology to "injuries and influences from the sexual life," such as virginal fear, which appears at the first encounter with the sexual problem or at the first revelation of hidden sexual matters, like seeing or reading for the first time of the sexual act,

fear in the newly married (here no neurosis appears if a primarily sexually anæsthetic condition is displaced by the normal sensation, but occurs if the husband has ejaculatio præcox or diminished potency or when coitus interruptus or reservatus is practised without the wife's obtaining complete satisfaction), in widows and intentional abstainers and at the climacteric when there is increase of desire. This neurosis occurs in men also, in intentional abstainers, when there is frustrated excitement, as during the engagement period, in coitus interruptus if the man voluntarily controls coitus and delays ejaculation in order to satisfy the woman, fear at the climacteric (when this is present) in men. Neurasthenics change into cases of anxiety neurosis in consequence of masturbation as soon as they refrain from this method of sexual gratification as "these persons have made themselves especially unfit to bear abstinence." Anxiety neurosis only occurs in individuals of either sex who are sexually active and potent. No anxiety neurosis occurs in a neurasthenic who has markedly injured his potency by masturbation, nor in a strictly sexually anæsthetic woman. Anxiety neurosis may occur as the result of over-work, sleeplessness or excessive exertion. These last causes do not appear to be of sexual origin but are probably due to some of the before-mentioned sexual injuries acting through summation; and while the neurosis appears to result from such a banal injury as over-work, etc., it really dates back from this secondary to a primary injury in the sexual sphere.

Adequate action for the sexual impulse is a complicated spinal reflex act which relieves the nerve endings and all physically formed preparations for this reflex act. The somatic excitement is clearly continu-

ously developed in the male from pressure on the nerve endings of the walls of the seminal vesicles and probably also in analogous ways in the female. This continues to increase until it overcomes the resistance of the intercalcated conduction as far as the cortex. It then becomes psychic excitement. Then the sexual ideas become energetic and a libidinous tension with the impulse to remove it results. This must result by adequate action to free the nerve endings of pressure, or after the excitement has reached liminal value psychic excitement is continuously produced. Adequate action removes the pressure and abolishes the somatic excitement which exists at the time and the sub-cortical connection reestablishes its resistance. Anxiety neurosis results if unrelieved somatic excitement causes continuous production of psychic excitement which, when it can no longer accumulate, is not transformed to psychic excitement, but is expended sub-cortically in other than the adequate action. That is, anxiety arises when there is decreased psychic participation in the sexual processes. This is caused by the deviation or the diverting of the somatic excitement from the psyche and in the abnormal utilization of this somatic excitement. Abstinence in man may have two consequences, (1) somatic excitement accumulates; (2) it becomes diverted to a route where there is more chance of discharge than through the psyche. It then diminishes the libido and is manifested sub-cortically as anxiety. If libido is not reduced or if the somatic excitement is expended in pollutions, or if it is exhausted by repulsion, everything else except anxiety neurosis is formed. Abstinence is also the cause of the trouble in frustrated excitement, and in considerate coitus reservatus the trouble results from the fact

that it "disturbs the psychic preparedness for the sexual discharge by establishing, besides the subjugation of the sexual affect, another distracting psychic task." This distraction also diminishes the libido and then the results are like those of abstinence.

In old age the libido does not diminish, but the somatic excitement increases beyond the capacity of the psyche to subjugate it. In virginal fear the ideas with which the somatic excitement should combine are not sufficiently developed. The same occurs in the newly-married woman who has some somatic excitement and the husband has ejaculatio præcox. In this case the psychic excitement or libido gradually disappears, as there is not psychial gratification and the somatic excitement is expended sub-cortically. Widowhood, voluntary abstinence and the climacteric act the same in woman as in man, but in abstinence there occurs also in woman an intentional repression of sexual ideas. "The masturbator becomes neurasthenic because he merges easily into a state of abstinence after long being accustomed to afford a discharge, though an incorrect one, for every little quantity of somatic excitement. When there is anxiety from over-work, etc., it results for the reason that this renders the psyche, which before was adequate, now incapable of subjugating the somatic sexual excitement." Anxiety is a substitute for the omitted specific action. An exogenous task too great for the psyche causes fear. An endogenous task too great for the psyche causes anxiety.

CHAPTER VII

ABSTRACTS FROM CASE-BOOK, WITH REFLECTIONS ON FREUD'S "SEXUAL THEORY OF THE NEUROSES"

1907. Mrs. L. Age, 32. Hystero-catalepsy.

Eight weeks ago had a slight illness, became tired and nervous and skipped a menstruation. Her doctor came and expressed the opinion that she was pregnant. She has always had severe dysmenorrhœa, went to bed at every menstruation, usually slightly hysterical and every one waited on her, with medicine, sympathy, etc. Her mother was neurasthenic. Patient married several years ago and in very good health till this attack. A doctor had once told her that she could never have children. For 8 weeks her symptoms have been as follows: By day, helpless and unable to walk, but if left alone at night she would get up and run all over the house. Often screamed and had spasms, when the whole body was contorted. After these attacks the catalepsy was marked. It often took three people to keep her in bed. Her eyes were staring and her limbs rigid, in a semi-flexed position, when taken from the train and to her room. She had taken no solid food for four weeks, usually had no sleep at night and was constipated.

Her nurse had been in the habit of telling her husband, when he returned from work, "She is worse and worse—we have had a terrible day," etc., before the patient. Her doctor was worried and told the family

he did not fully understand the case and that she was probably pregnant.

I immediately examined her, with her doctor, and, detecting no evidence of pregnancy, and though she was apparently unconscious, told her of this and that menstruation often ceases during nervous attacks. I told her nurse, privately, to tell the patient that hers was a simple case and that she would soon get well, to be firm and ask little at first, but compel implicit obedience, to pay no attention to her screams or spasms except to keep her from injuring herself. I then told the nurse, outside the patient's door and for her benefit, that this was an interesting though simple case and would be of very short duration. I also told the nurse, in the patient's hearing, to call me if she had a convulsion and I would bring her out of it quickly. She had but one of these, and at a time when I think she thought I was away, but I appeared in the room immediately. I paid no attention to her at first, though she was making horrible grimaces and throwing herself about the bed, with her whole body writhing and twisting. I talked in a joking manner with the nurse and finally said this is a simple case and she will soon be well, but it is interesting. Sometimes you can pinch or prick these patients and they will not feel it. Thereupon I did pinch, first one arm and then the other. This attack soon ceased and she did not have another. One week later, when I told her that I would have to go to see another patient, she said, laughingly, "Do you have to pinch her, too?" She did not sleep much for two nights and on the evening of the third I sat by her bed perhaps two hours and talked with her. Being sleepy myself I yawned frequently and told her that on account of the altitude and the air one could hardly

help sleeping here; also that I felt sure that she would sleep. She did become sleepy and yawned herself. I kept talking and suggesting sleep until she was apparently glad to have me go. She slept well that night and every night thereafter. I gave instructions for her to be given solid food and to insist on her eating it. After four days she came to the table and ate just as the rest of the family. The only medicine given was cascara sagrada.

My own baby was often taken to her room and she took an interest in her at first and was much interested in watching her and hearing about her. I told her that she would undoubtedly have no trouble in childbirth, as she was perfectly normal, and that I hoped we made a mistake in thinking her not pregnant. She admitted that she almost hoped she was in that condition, which really proved to be the case. After she is apparently well she tells me what she can of the cause of her trouble. A doctor who examined her when she was a young lady in order to treat her for dysmenorrhœa, told her she could not live through having a child. When she thought herself pregnant fear of the result, which had always haunted her, assumed great proportions. Her people were disturbed and her family physician seemed grave about this.

Soon the attacks commenced, each beginning with the fear of some dreadful catastrophe; then there was the hallucination of some fearful shape hanging over her and then, for a time, all was a blank.

After four weeks she went home and remained perfectly well. She had her baby, after a normal confinement, six months afterward. The child was a robust boy and she nursed him, but he died one year after he was born. She was grief-stricken, but bore her

affliction like any normal woman and has remained well since, nearly 8 years.

This case was diagnosed as hysteria with cataleptic symptoms by two competent physicians, and I saw no reason to question the diagnosis. There was evidently an injury to the psyche in the sexual sphere during puberty. From knowing some of the circumstances I naturally guessed what the nature of this injury was and treated the trouble wholly by suggestions, which the patient doubtless converted into auto-suggestions. Her story of the causation of the trouble was given me only after her recovery, when it was given me without any special attempt at psycho-analysis, in answer to direct questions, without any intentional suggestion on my part. The fear of death at child-birth had never been forgotten nor sub-conscious, and it was neither told nor abreacted to through speech until after recovery. While I believe that Freud's cathartic method is certainly efficacious in many cases, and while I am convinced that there is a psychic trauma of a sexual nature underlying most cases of hysteria and perhaps of most of the neuroses and psycho-neuroses, I nevertheless think it exceedingly difficult to say whether it is in all cases psycho-analysis with abreaction which cures, or whether it may be often purely the suggestions of the physician, converted to auto-suggestions on the part of the patient, which produce the beneficial effect. Neither am I satisfied that the trauma is sub-conscious, partially obscured or even in the background in many cases. Nor can I think that it is always pre-pubertic in its origin. Of course it may be said that in this case there still existed other earlier established traumata which my imperfect analysis failed to reveal, but if so why was there apparent

complete recovery and no recurrence under the severe shock of the loss of her child?

There is some reason for consideration of the view of Dubois that hysteria is a state of auto-suggestibility which hetero-suggestions, if they can be incorporated in the patient's psyche as auto-suggestions, will readily cure. Certainly it appears that he has cured his cases by wise conversations and appropriate suggestions which his patients failed to recognize the directness of and therefore could use as their own. He does not appear to have always been sure of the primary cause, nor does this appear to have been necessary in this and other nervous states, neither has there always been abreaction through speech. Either the foreign bodies in consciousness have been adjusted by the patients themselves, when they were conscious of the nature of these traumata and had obtained the right point of view in some way from the physician, or, if unconscious of them, all connections between the main consciousness and the isolated portions have been severed, and also between the parts of the isolated portions, so that these traumata have remained like any ordinary, insignificant, benign growths, present, to be sure, but incapable of initiating any pathological process.

I next present an abstract of the history of three cases which I considered neurasthenia of severe type, with beginning mental symptoms, but which certainly presented many features of the subdivision which Freud has named anxiety neurosis. These three cases seem to conform pretty well to his symptomatology, to have similar etiological factors and to have been relieved, at least two of them, in the same manner as some of his cases.

Mrs. E., 43. About 7 months ago broke down completely. In bed a long time and worried excessively, then went away from home and improved somewhat, but was worse as soon as she returned. Has had some pelvic trouble for years, arising from laceration of cervix. Has two children. Worries constantly, fearing to become insane, feels pain and pressure in brain, cold or hot, regardless of temperature; is taking catnip tea, eggs, milk, etc., but no solid food; craves sympathy, frets continually and unnecessarily about family expenses. Mother at home also nervous and sick and they disturb each other. Takes somnos to produce sleep, but says she sleeps little. Eyelids tremble, wants hand held sympathetically, over-conscientious and always excessively religious, as is her husband. Constantly argues with herself, introspective. It has been a habit of her life to discuss with herself all details of everything thus, "Shall I do this or not? Is it right or wrong, wise or unwise?" Twice attempted suicide. Has worried exceedingly as to her fitness to be a wife and about sexual matters which, though causing physical and mental disturbance, would have been fairly if not perfectly normal, if both husband and wife or either one had had early instructions. Now, on my reassurance, and after some advice to both, these matters begin to adjust themselves in a perfectly normal way. I also reassure her about her brain and tell her that, in time, she will be well. I insist that she give up all her notions about eating, and eat three meals a day with the rest of us. She is at first frightened by the patients, excited and homesick, and runs away as far as the station, but when caught returns without resistance and then apologizes. To her complaint that the other patients disturb her, I tell her that they have

all complained of her rushing around and telling her troubles to every one, and that she herself is the most troublesome patient in the house. I say, "A little irritation will serve as a diversion," but to stay in her room if she does not wish to be disturbed. She will not do this and keeps the house in an uproar for two or three weeks. Finally I am very severe with her and insist that she must control herself. She is determined to go home, but her husband insists on her staying and finally she begins to heed me and to try hard to do as I tell her. The food I have prescribed, contrary to her expectations, agrees with her, so I begin to dogmatize to her as to the results she may surely expect in the sexual field. She begins to have confidence, to ask me for advice instead of giving it, and begins to think, after I have told her repeatedly of her husband's undoubted good judgment, that she can trust more to this. She now tries hard to control herself, goes walking and riding a great deal, does a little fancy-work, and begins to try to cheer up other patients. She sleeps some nights all night. Other nights she claims to sleep but little, but has little medicine. She has a little viburnum, since she is exceedingly nervous, preceding, during and after menstruation. After 6 weeks her husband comes and stays over Sunday. This does her good and she sleeps perfectly both nights. Everything is as I have predicted and she continues to improve. After another 3 weeks he comes again, and there is a like favorable result. After a time she has a little vaginal discharge and her old pelvic trouble. Examination reveals some prolapse, retroflexion, large, bell-shaped cervix, with laceration and erosion. There is a cauliflower excrescence about the external os, friable and easily bleeding, and a thick, white discharge from

vagina and uterus. Tampons with ichthyol and tannate of glycerine are used twice, after which discharge stops and she feels perfectly well locally. Her family physician's attention is called to this condition as being suspicious of cancer. After three months, against advice, she was taken home, where she continued to improve for a time until various accidents and incidents in the family produced a succession of nervous shocks and she lost ground and became very impulsive and took a large quantity of some drug in an attempt at suicide. She was at once brought back here and put under the care of a special nurse. Her symptoms were the same as before, though milder in every way, aside from the occasional, uncontrollable impulse to suicide. When she appeared well enough to do without a special nurse and the nurse went away, that very day she obtained and took one and one-half ounces of the tincture of belladonna. After vomiting this, she confessed and said that it now seemed right for her to live, since she had tried to kill herself and failed. When her husband next came to see her she became natural again, sexually. After going home the first time she had frequently had an orgasm when they had had intercourse, which had never been her habit before, but as she grew nervous again she had lost this ability. It now began to return and at the time of his visit she had strong desire and orgasm night and morning the first night, and at night again the next night. She felt very happy and natural after this and wrote her best letters home. After the second residence of 4 months she went home cheerful, hopeful, loving her family and her husband, even having strong sexual desire for him at times. She gave me this sex history:

At 7 or 8, when leaning over the corner of a desk in

school, she felt a pleasant sensation, and she kept pressing until she had an orgasm. She occasionally did something similar, always pressing some object, until 14, then more frequently; but this happened very little while she and her husband were keeping company. She was always ashamed of this, but at the same time could not help thinking that it was natural. On one occasion, after she was engaged to her husband, he pressed her breasts and embraced her, having his knee against the mons veneris. She had an orgasm and felt ashamed and feared he did this intentionally and thought of breaking her engagement. She was always restrained by shame and fear that masturbation was unnatural and wrong, but it was sanctioned somewhat by another feeling that it was natural and proper. When first married she was much excited and wanted to stand up and press something continually, but only allowed herself to do so occasionally. If her husband placed his erect penis against her clitoris and pressed, she would have an orgasm at once, but not at all if he inserted it. He thought the former practise wrong. She has worried all her life about her wrong-doing in this field and felt that she was not a true wife and mother. She agrees with me in thinking that most, if not all, of her nervousness has been due to this worry and excitement which she had in intercourse without attaining the orgasm. My instructions to this lady's husband were simple. I prevailed upon him to drop his theoretical and adopt a practical view of morals, since I promised him that the latter would do his wife more good than any medicine that I could give her. He had been practising withdrawal. Though he knew his wife was not satisfied and that she always required some pressure or manipulation of the clitoris to attain

the orgasm, his religio-ethical feeling prevented him usually from doing as much as he knew, which would not have been much. I told him to wear a condom, to get his wife thoroughly interested, by manipulation of nipples and clitoris, before beginning intercourse, and then, as one author expresses it, "to ride high," in order that there should be pressure on the clitoris during intercourse, and then, if he failed to produce an orgasm in time, to have no hesitancy about assisting her to the orgasm manually.

At the time of treatment this patient was 43 and was thought to be near the climacteric. Nearly 8 years have elapsed; she is in perfect health and menstruates regularly, there has been no intervening sickness and she and her husband, after many years of discomfort and discontent, are both very happy.

Mrs. F., 41. In sanitarium for nervousness 15 years ago, when first married. No delusions at that time. Made good recovery. At long intervals has been nervous and had hallucinations and illusions once or twice. Since her mother's death, two years ago, has been worried and depressed. Since then she has been with her father and away from her husband a large part of the time; has been out late some to evening parties, where she drank ale and beer with the other ladies. Accidentally she noticed the down on her face and consulted a specialist. He said this could be removed, and removed it by applying a paste. She began to worry for fear the hair would return and grow thick and dark. She insists that it will continue to grow; that she is repulsive to every one and that she will kill herself, which will be a blessing to all. At times in the last few weeks she has been wildly hysterical and could not sleep. She has had several bottles of ale a

day, as nothing else would quiet her.

She has a special nurse, and the following simple treatment: One glass of ale a day for a week, and then none; potassium bromide, 15 gr. t. i. d., and occasionally one dram of bromidia at bedtime. I admit the presence of hair on the face, but insist that it is not over-abundant, and that it is not noticeable, and that she will agree with me when her nerves are stronger. She later volunteers me a full history of her sexual life and I am satisfied that ignorance of some things on her part and on that of her husband have had much to do with her present condition. I tell her so and that I am confident that I can so explain matters to her and to him that she will be more comfortable and happy for the rest of her life. Though at first she declared that she would never again live with him, she soon had confidence in my assertions and began rapidly to improve. She went home practically well after about ten weeks.

Though for a few weeks after returning home her worries occasionally recurred, she was in perfect health a year later and has remained well some 7 years. During this period letters from her husband stated that they were both the happiest and in the best health that they had ever been.

Her sex history follows: She says she has never masturbated. She was engaged to and excited by a man before she met her husband. She was always very passionate. At the time of her marriage her husband was temporarily impotent and had to consult a doctor. She suffered greatly from desire at this time and this, with the change from a gay life to one of quiet with her husband, caused her first nervous attack. Her husband always tried to avoid children, which she

always ardently desired. He finally consented and she had one miscarriage and has one child. He has always practised withdrawal some time before ejaculation and then, to effect an orgasm, has continued intercourse inter-femora. She usually had one orgasm before his withdrawal, but she was never satisfied with this and desired him intensely at such times. She was disgusted with his practise and at his refusal to have children and at his inability or unwillingness to satisfy her; and she many times thought to separate from him, and desired to be happy with some one else. She said she never would live with him again. I advised her to stay with him, told her that he could and would be a proper husband for her and that she would be happy with him.

When she would allow it, the husband was sent for and given various instructions in the art of love, principally to wear a condom and to make every effort to remain with his wife until she was fully satisfied. He did so and she had nine orgasms before he was obliged to stop. She said afterwards, "I never had such pleasure in all my life. I was nearly, though not quite, satisfied." The next morning she attained complete satisfaction with 4 orgasms, the next night with 4 and the following morning with 3. At his next visit, after several weeks, 5 orgasms at the first intercourse, 4 at the second and 3 at the third satisfied her completely. Her husband had always been afraid that it was both wrong and injurious for her to have more than one orgasm during intercourse, and he believed that considerable repression was advisable both for himself and for her. After adopting the suggestions given him, he had no difficulty or hardship in completely satisfying her. After the satisfaction of her, at first, greatly repressed sexual desire, she ordinarily obtained complete

satisfaction after the third orgasm. With proper sexual adjustment her old love for her husband returned in full force.

Mrs. W. Age, 40. This case might be called mild puerperal insanity by some, but it seems to me that it may, with equal propriety, be considered a severe type of anxiety neurosis. She had a miscarriage in the summer of 1904, was afterwards very anæmic, nervous and hypochondriacal. She cried and trembled, and everything she ate hurt her; had constant fear of death, acted like a perfect tyrant to all her family. Her people were Spiritualists, emotional and excitable, averse to all doctors and in every way unsuitable companions for her. She had been fed on milk and eggs for 8 weeks, had improved somewhat, physically, but her obsessions were very persistent. She fears that she has ruined her young boy for the reason that, while she was carrying him, she had sexual feelings, which she occasionally gratified by masturbating. She volunteered this history:

She married rather late. Previous to this, especially near the monthly period, she had strong sexual feelings, which, when they became unbearable, she relieved by pressure and titillation of the clitoris. After marriage she did not care for intercourse with her husband and has never, more than 2 or 3 times, experienced an orgasm when having intercourse, though she had more or less sexual excitement at these times. Sometimes she had spontaneous sexual feelings, which she sometimes gave way to and masturbated. She did this a few times while carrying her boy. Since her present attack she has had these feelings almost constantly, and it often took but a little pressure to effect an orgasm. She thinks she has been using up her vitality, like a man

having frequent emissions, and thinks there is no hope for her. I told her that she had not implanted perverse sexual characteristics in her boy by anything she did previous to his birth, and I offered this suggestion with great vehemence several times each day. I told her that her sexual excitement had not and would not injure her at all permanently; that it was the result of her nervous condition grafted upon her unnatural way of living. I told her that she must learn to enjoy her husband, sexually, and that this would prevent all these feelings at other times and all desire to masturbate; that if she did not have normal sex relationship with him she would surely have these other feelings. I told him the same things and that he must strive in every way to divert her and to get her sex inclinations toward him by courting, caressing, kissing; and if she showed excitement to follow this with titillation of the nipples and clitoris, and then, if the excitement was intense, to have intercourse and continue until he produced an orgasm in her. At first she had liquid food and a little bromide, and very soon solid food. At one time, after my refusing to admit visitors to see her, she refused to eat for 24 hours. When I prepared to feed her with a stomach tube, telling her what a disagreeable procedure it was for both patient and physician, she resumed eating regularly and never refused again. Her improvement was very rapid, her obsessions soon disappeared and, though she went home before full recovery, I was informed that she continued to improve there until well. Her husband told me that she soon got to have sexual excitement at his approaches and to have complete and satisfactory intercourse with him.

Miss X., 23. About January, 1904, began to be de-

pressed and moody, suffered from insomnia and feared imaginary evils, especially feared that she would become demented and was afraid to pass a house where there had been a suicide. Intent on having her own way. She had a slight prolapsus uteri with retroflexion, and was wearing a hard rubber pessary. Of a studious nature, she had been greatly disappointed at having to give up her school work; she had worked hard at home doing housework and had devoted considerable time to office work. Both employments were tiring and distasteful to her. She had shown considerable emotion when she heard of the marriage of a young man who had paid her considerable attention.

After getting into the depressed condition she felt that it was her own fault; that she could sleep if she wished and be well if she wished. She felt that she was only perverse and was told this by her people.

At this time she got hold of "Doctor Pierce's Medical (?) Book" and read the chapters on masturbation, etc. This caused a great deal of mental and physical disturbance and she wished to make 'way with herself and was very restless, could not eat or sleep much. She suffered from constipation. The treatment consisted of 30 gr. pot. brom. per diem, cascara sagrada and suggestion. There were long conversations with her every day, a refusal to respond to her many demands, an ignoring of her complaints, and an insistence that she must not tell others her symptoms or talk of self-destruction. She soon told about reading the book referred to and of how it opened her eyes to the vileness and degeneracy of humanity in general, though there was no hint of any personal application, and she said that in everything she read she found something pertaining to this subject. I advised her to stop read-

ing for a time, and then, in a series of conversations, explained all these matters without any personal references, as sensibly as I knew how to, and told her that these things had produced an exaggerated effect upon her because of her nervous condition and that, as her nerves got stronger, she would see things in a proper light.

After four weeks she began to take interest in her surroundings and to go driving and walking. The pessary troubled her and I removed it and saw no reason for its reintroduction and told her so and she has never had any pelvic trouble since. She soon began to encourage the other patients and to have a desire to resume work, began to cut pictures, do fancy work and get leaves and flowers for the decoration of the sitting-room. After eight weeks she began to laugh and enjoy things. Though not quite confident of her strength and not entirely well, she went home at the end of 15 weeks, resumed her duties, later completed her education and became a successful teacher. Now 10 years later she has been married a year and is in excellent health.

Mrs. B., 37. She has been nervous for about four years, since her husband's death in 1900. Has grown rapidly worse for past two months. She is uneasy, excitable, prone to exaggerate and fond of display. She has had the care of her house and of her two children, who are somewhat nervous. This, with the sickness and death of her husband, have exhausted entirely her nervous vitality. She has occipital headache, poor appetite, insomnia, and is fearful of becoming insane. She is very restless and must be constantly going from one thing to another, and is frightened if kept in bed or left long by herself. She is encouraged

to take moderate walks, is given pot. bro. and Fowler's solution and static electricity at bedtime to promote sleep. She is urged to drop home worries and to rest. By keeping her walking, riding, resting and doing fancy work she is compelled to drop some of her mental activities. She is taught to skate, and her ultimate recovery is frequently foretold. There are many conversations between her and the physician in regard to her family and friends, and especially about sociological and sex problems, all of which are used ostensibly as a kill-time or diversion, and without any hint at personal application and without any admission of the necessity of such. There is slow but steady improvement during her seven months' stay. Though her sorrows have not abated and her duties have been manifold, she has remained well to the present time—eight years.

Miss L., 36. First menstruation at 12 and soon after this had attacks at or near the menstrual period when the head felt benumbed and swollen and there was almost a lapse of consciousness. Felt as if "going insane." There was always some depression at menstrual period. All the relatives have been healthy people. Patient eats and sleeps well and bowels and kidneys are regular. About a year ago a man with whom she had been friendly talked of marriage and was evidently ready to propose, but she, womanlike, told him she liked him as a friend, but did not want to hear anything about marriage, as she had never thought of him in that connection. He took her at her word, and, though she expected to see him or hear from him, he neither appeared nor wrote and she later learned of his marriage to some one else. She then collapsed. She was offended and piqued at his treat-

ment of her, but did not think she cared for him and claims to have had no sexual feeling for him and never has been sexually disturbed, to speak of, though knowing what the feeling is and having had it a few times for other men. All sexual habits were disclaimed. The nervous attacks have been more frequent and more severe of late. She says she has never had an orgasm in sleep or at any other time. She is told that her trouble probably has some connection with her sex function similar to the condition often resulting from continence in the male. Outdoor life and hard exercise are advised, and small doses of potass. brom. are given, with helonias compound at the menstrual period. She is told that the matter is not at all serious, to relieve her mind of all worry about it, and many explanatory remarks are made about the sex function in general and she is told that either erotic dreams with orgasm or occasional masturbation are almost invariably present in healthy, unmarried women of her age. The mental anxiety disappeared and the patient improved rapidly. She is still single and is well nine years later.

The first three of these six cases, all of which are on the border-line between neurasthenia and mental trouble, show clearly from the histories that some, if not all, of the etiological factors depended on a lack of sexual gratification; more or less sexual excitement always being present in two of the cases during intercourse. In these two, coitus interruptus, without the woman's receiving gratification, which Freud makes so important a matter, was a constant practise. A complete explanation of these matters, which were more or less clear to the patients beforehand, but which prudery, modesty or shame prevented them from discussing with their family physicians, reassurance and

the promise of help, seemed to do much toward restoring mind and body to a normal condition. Talks with the husbands of all three women and the initiation of new methods, which insured the complete satisfaction of the genesic sense in the wives, effected a cure. These three cases apparently conform in all essential details to Freud's category. On the other hand, the other three cases, although conforming as closely in symptomatology, and responding as readily to treatment, gave no absolute proof that the causation was of sexual origin and made no revelations to the physician which could be considered as sex confidences. I admit that I fully believe that these last three cases all had an underlying sexual element and that the patients were conscious to some extent of this, but they sedulously concealed it from the physician. The physician assumed as much and in the course of his talks with these patients went over the whole sexual field, simply making this like any other topic of conversation with them and assuming that they might be interested in this as in any other sociological subject. He stated that he was a student of these matters and asserted rather dogmatically his knowledge and views as to the prevalence of certain sexual habits in childhood, pubertic and adult years. The ordinarily harmless nature of these habits was dwelt upon, the alarm and anxiety caused by quack and other literature was stated, the legitimacy of sexual desire in the female and its value as a sign of normality, and many other facts known to him and opinions peculiar to him were dwelt upon. This guessing at the trouble and going over this whole field in this entirely impersonal way has scarcely ever failed, in properly selected cases like these three, to give apparent mental relief and as a

rule the patients like these have speedily recovered. It will be readily perceived that I consider that the observations on these and similar cases go, in a general way, to support Freud's theory of the sexual causation of the neuroses and psycho-neuroses. There was admittedly a sexual causation in the first four, and I assumed this in the last three, acted accordingly, and the results were such as to lead one to believe that the assumption was correct, although there was no actual proof of a sexual etiological factor in the last three cases. The point I wish to make is this: These two classes of cases under neurasthenia or anxiety neurosis are common. I could illustrate each class with many other examples and doubtless many physicians could do the same. While the one class conforms to Freud's classification very well, in the other, perhaps from lack of time or indisposition or inability to make a thorough psychic analysis (neither the patient nor the doctor always had time for this), no sexual factor is demonstrable as the cause of the neurosis, though usually such an one can be guessed. The short cut in the way of explanatory and suggestive therapeutics in these cases not only offers a way of helping some, where, for one reason or another, complete psycho-analysis* cannot be made, but it seems to demonstrate that suggestion plays a greater rôle than Freud, if I understand him, would lead us to believe in the treatment of these cases, and that psycho-analysis and abreaction, while important and often efficacious, are by no means absolute desiderata in the treatment of the neuroses, even if we agree fully with Freud as to

* I do not pretend that a Freudian psycho-analysis was made in any of these cases, but that a fairly accurate history of the patients' conscious sex life was obtained, which was more easily accessible and equally efficacious.

the undoubted sexual origin of most and probable sexual origin of all these troubles.

The following four cases are selected from a long list of perfectly normal people, who, on account of sex disturbances, became subject to nervous troubles. A fairly complete sex history was obtained unsolicited in each case. The treatment consisted solely in diverting the patient's mind from self and in long explanatory talks on sex matters suited to each individual case. Practically no drugs were given. Recovery was rapid and complete, and there has been no recurrence in any case, though the most recent one recovered over six years ago. There is no need of further comment on these cases.

Dr. C., 40. At age of 7 first sex feelings, when his brother, 4 years older, taught him to masturbate. This was kept up till marriage, occasionally at first, frequently for some years at beginning of puberty and less often later. At 16 had a severe sickness, which was followed by severe headaches, and more or less headache and insomnia have persisted up to the present time. Married at 24 to a cold, weak and passionless woman who died four years after marriage. Although they loved each other unreservedly there was no intercourse and very little desire for it until after they had been married a month. He had a feeling of joy and happiness on going to sleep with her in his arms, but little more. Intercourse was always very infrequent, usually at intervals of three or four weeks, and he was perfectly satisfied with this. She never objected and was perfectly willing, though she never had any desire or satisfaction.

After her death he became somewhat nervous and had emissions at intervals of about two weeks. If

he waited for emissions he became irritable, restless, could not sleep or set himself about things and had severe headaches; so, when these symptoms appeared, he masturbated and the symptoms were relieved for some days. He masturbated about once in seven to ten days. After about ten years he met and fell in love with another woman, whom he loved just as much as the first one. At this time he masturbated a little more frequently. At the time of marriage to his second wife he was very tired from overwork. Still he had strong sexual desire and wanted intercourse every night. His wife enjoyed his embraces and invariably had an orgasm just before, during or just after his. He at once began to worry, fearing that his indulgence would hurt him and fearing that he had degenerated, since his sexual feelings were so much stronger than those towards his first wife. Thought that sexual feelings alone had led him to marry; that his marriage was a mistake; that his wife was too young; that her judgment was not good about her work or in dealing with his children; talked to her constantly, at first angrily and then lovingly; was sexually excited and had persistent erections at night, but resolved not to yield and began to have intercourse rarely and soon began to have feelings of disgust. When first married he thought to avoid children for a year or so until his wife got accustomed to his, and then to have two. He wore condoms as a preventive, but the ethics of this disturbed him, also made the act mechanical. Wearing them hastened the orgasm and reduced the pleasure. He later felt that he never wanted children and could hardly bear the sight of one. His wife only got him to go away for treatment by telling him that she would leave him if he did not do so. After a recital of the

above history, he was told that his wife was of the right age, wise, competent and just adapted to him and to his needs. It appeared that he had gained remarkably in health and sex vigor in the last 10 years and that improvement was the cause of his increased desire, and that his wife's desire also stimulated him. He was told these apparent facts and that this was encouraging, and that he had no signs of physical or moral degeneracy; also that it was legitimate to prevent conception until he was entirely well. He was told to use a loose condom or to have his wife use a douche; also told to yield to his desire for a time and to have intercourse frequently, to keep out of doors, near to nature and to give up his work for a time. His wife visited him after two weeks, and, as she was desirous of having children, she was told not to worry him about this matter at present and to get rested and calm herself, and to encourage him to have intercourse if he showed desire or appeared to need it; that it would not only do him good, but quiet her own nervous system. While she was with him one week they had intercourse every night but one, and one night twice. He also had erections and desire every morning, but refrained from intercourse. He improved very rapidly and soon returned home and resumed work. There has been no further trouble and they now have a baby 4 years old, equally the delight of the father and the mother.

Mr. G., 31. Recently lost the position where he was employed and worried about it a good deal, although he soon got another one. Twelve years ago he contracted gonorrhœa and had gleet following it. He now feared that this trouble had returned. (He has had this fear whenever he has not felt perfectly

well ever since the original attack 12 years ago.) He imagined that he had a scab on his penis, picked this and then touched a boil on his lip, thus infecting a new location. He was in constant fear of touching a glass, a knife, fork or dish that any one else would use, lest he should infect some one else. When 7 or 8 years old he began to masturbate, occasionally at first and from 14 to 17 once or more every day, then became frightened for fear of the results and on that account resorted to promiscuous intercourse. From 17 to 21 intercourse three nights a week, always repeating the act two or three times, and as a rule from five to seven times on Saturday nights. At 18 had gonorrhœa with gleet following. Married at 21 and for four years had intercourse about as before, though no intercourse with any one but his wife since marriage. His wife also had strong desire until the birth of her boy six years ago. Her desire had been less since then and intercourse had been considerably less often. For four months, for fear that he would infect his wife with blood-poisoning from his old gonorrhœa, he has had no intercourse. After intercourse ceased emissions occurred every four or five days. He now thought there was a sore behind the glans and discharge after going to stool. He was examined, the parts were found in a perfectly healthy condition, also microscopic examination revealed nothing. He was told that he was all right and that the emissions were the natural consequences of giving up intercourse, the surest signs of good sexual health. His notions of infectious troubles were laughed at, and he was told that he ought to resume intercourse with his wife, as it would do neither of them any harm and be beneficial to both. His wife was told the whole situation. She

admitted that she had been occasionally troubled by desire and that intercourse would be agreeable to her if not injurious to him, but she did not think that he would attempt it under any circumstances. I told her to encourage him to have intercourse, which she did, and they had mutually satisfactory intercourse at night and in the morning. The next day he said he "felt fine," his delusions rapidly disappeared and he went home well after four weeks and has remained so eight years.

Miss S., 43. Suffered from hemorrhoids more or less for 20 years. Radical cure by operation a year ago. At this time some irregularities of menstruation and nervousness. A few months later imagined that the people where she worked were laughing at her and jealous of her. She said nothing about this to her family, but kept working for some months. Finally broke down completely and remained at home and about this time there arose an irresistible impulse to masturbate, and she did so many times a day. At the time of beginning treatment this had been going on for about three months, the longest period of abstinence during this time being two days. The chief symptoms are remorse because she did not tell her people when first nervous and go somewhere for treatment, this irresistible impulse, and shame because she is forced to yield to it. Constipation and insomnia are also present. At the age of 14 she was "stupid and heavy," a little later began to menstruate, the flow being excessive at first. She has always been quiet and placid until now. At the age of 8 had spontaneous sex feelings and began to masturbate without any instruction. From 15 to 20 masturbated at least once a day, then was worried and tried to give

up the practise, and by 24 it was only resorted to occasionally. When she had heard some suggestive story she gave way to the impulse. After the practise was stopped she had occasional voluptuous dreams with orgasm. The worry disappeared and she has usually been perfectly comfortable sexually and in perfect health, except for the hemorrhoids, for 17 years until, in the course of her nervous attack, the irresistible impulse to masturbate suddenly came upon her. She has repeated the act many times a day nearly every day for over three months; having the orgasm has brought no relief; and she has kept repeating the act hours at a time. The day before going away for treatment and that day she refrained, and at no other time; and this has been extremely difficult as she has had constant desire, which was worse on going to bed and on waking in the morning. She was scolded much by her relatives, feels deeply ashamed, but thinks of this constantly and is unable to control herself. An effort is made, in every legitimate way, by making light of this trouble to free her mind from worry and relieve her sense of shame. She is told that this impulse arises from her nervous condition, which produces constant stimulation of the spinal sexual center, and that, as she is not responsible, there is no cause for shame at present, and as for her former practise, that it is a common, if not omnipresent, phenomenon in both sexes, and that the worry has done her more harm than the practise itself. No harm has come from the practise so far, and this impulse, which is common in women of her age, will disappear as her nerves get stronger. She is counseled to make effort at control, but not to worry or be ashamed if she is unable to control this entirely, as occasionally it will do no harm.

She is given 15 gr. potass. brom. t. i. d. and told to keep a record, which she agrees to do, of the number of times that she yields to this impulse. She reported that the desire decreased daily and that she never gave way to it again. She immediately began to eat well, gained in flesh rapidly, soon slept well, and in six weeks went home apparently well, reporting at this time that the desire to masturbate had practically ceased.

Miss N., 36. Has worked hard for last seven years. Persistent headache for six months. Lately has had flushed face, talked and acted queerly, been forgetful, lost tact and interest, pacing up and down and breaking off pieces of string when not employed. Had a love affair and on account of her conduct, the man "threw her over." She worried and talked constantly of this, crying and storming by turns. From 13 to 16 masturbated moderately, then stopped. At menstrual periods has had sex feelings and dreams with orgasm. Four years ago began going with a girl companion who led her to flirt with men. These two girls would let the men go so far as to hug and kiss them, but no farther. Very voluptuous sensations resulted from this, which were persistent, and invariably on these occasions, dreams of being with men, with orgasm, resulted. A year ago a man showed her attentions and wished to marry her, and, though she felt unusually attracted to him and knew the other practise was wrong, continued to go with the girl and the other men as before. The man resented this, told her not to use the next man as she had him, went to going with a married woman and conducted himself shamefully. She was angry and despised him, but could not control herself and "ran after him," making of her-

self, in her own phraseology, "a damned fool." She was excited and depressed and accused herself of ruining her life and his, felt a rushing of blood to the head, had frequent orgasms in dreams, but said she did not masturbate, and never worried about her former practise. Since stopping work, desire does not trouble her very much and she has only an occasional orgasm about the time of the menstrual period. Now feels that she has ruined her life and realizes that it was wrong to allow the feelings as she did, but at the time thought that she was good and pure so long as she did not masturbate or allow intercourse. Says she shall never care for another man, but would like to be able to work for herself and her family. She was given 20 gr. potass. brom. t. i. d., told that her trouble was the natural result of her constant sexual excitement; that it was functional; that she was improving and that she would be well; that her mistakes were natural and not irretrievable, and that she might still marry happily; that occasional desire was unavoidable to one of her temperament. In three months she was practically well and has since learned a responsible calling, which she is following successfully.

CHAPTER VIII

INTERCOURSE DURING PREGNANCY

There is some divergence of opinion among physicians as to the propriety and permissibility of intercourse during pregnancy. There is also among the laity a strongly grounded prejudice against this on grounds supposed to be hygienic or moral. While this prejudice is not strong enough to prevent sexual relations between ordinary, normal couples, it is sufficiently strong to cause some self-criticism on moral grounds, and many vague fears as to physical results. I had in former years considerable obstetrical practise, and I have in later years collected the sex histories of a good many married women. Knowing of this diversity of opinion I have been interested to find the facts, and have gotten together a good many personal experiences and opinions along this line. Before going into them I will briefly allude to the literature on the subject. A few medical writers would entirely prohibit intercourse during pregnancy. They state that sexual excitement at this time may lead to abortion and that there may be other mechanical injury to mother or child. I have seen it stated, using the analogy of the lower animals, that intercourse does not occur among them at this time and, as contrary to nature in them, it should be contrary to nature in mankind. It is also stated that no woman desires intercourse at this time, and only submits on account of the importunities of her husband. Some German

authorities, while stating their belief that intercourse during pregnancy is likely to be bad for mother or child, say that it is allowable on the ground that otherwise so many men will prove unfaithful to their wives during this period, and any harm that results from this practise will be far less in the aggregate than the evil resulting from diseases which the husband may bring home, marital infelicity, the wife's shame and suffering, and the loose morals or habits which the husband encourages in himself and others by his unfaithfulness. Chauncy D. Palmer, M.D., in "The American Textbook of Obstetrics," states: "Sexual intercourse is often injurious to pregnant women and is to be carefully regulated. While especially enjoyed by some, coitus is distasteful to most at this time. It causes pelvic discomfort to not a few and may cause an abortion. Even uncivilized nations condemn this practise."

Apropos of his last statement, I may make the equally truthful assertion that uncivilized nations often relegate the pregnant woman to solitary confinement in a dark, unwholesome, unsanitary hole for the whole of her period of pregnancy. This, however, does not make it necessarily incumbent on us to base our arguments for the conduct of civilized man on this custom nor to adopt the custom for ourselves.

On the other hand, most medical writers accept intercourse during pregnancy as natural, necessary and unavoidable, and have little or nothing to say of its impropriety or harmful results.

Dr. Auguste Forel, of the University of Zurich, says in his book, "La Question Sexuelle," in the chapter, "Hygiene du mariage," page 477: "One must guard against all violent motion in coitus. During

the last months of pregnancy one must avoid all pressure on the embyro (upon the abdomen of the woman) and upon the neck of the womb, and to avoid this the man should place himself beneath, behind and at the same time at one side of the woman. Thus the male organ penetrates somewhat less deeply into the vagina, and one avoids all pressure on the fœtus." He continues: "Professor Pinard, of Paris, would prohibit coitus during the last part of pregnancy, because, he says, it causes at times premature labor, but I consider the danger as nothing with the precautions that I have indicated."

Personally I have talked with many thoroughly reputable, widely experienced physicians on this subject, and their unanimous opinion, based on their experiences, is that intercourse during pregnancy should not be tabooed altogether, but that, restricted within reasonable limits and resorted to rarely and with great caution during the last month or two, it prevents much infidelity, is beneficial to the mother, is not harmful, and perhaps beneficial to the child. Several have expressed the opinion, and I share it with them, that there is some way in which a thoroughly robust father communicates some of his strength and vitality to his child through the mother long after she has conceived. At present there is no scientific proof of this. A physician who has attended about one thousand obstetrical cases told me that he never heard any woman allege the slightest injury or inconvenience from intercourse during pregnancy, and that he has never known an abortion, premature delivery or any other injury to mother or child that could be traced to it. He thinks from what many have told him that all women desire intercourse at times during pregnancy and that it is

physiological and proper.

About forty mothers have divulged their inmost feelings to me on this subject. Many of these ladies I have known for a long time and have watched their families grow up. In early years, before I began to ask any very definite questions on this subject, I was told by two or three women that they objected to intercourse during pregnancy, either because a husband of weak character appeared to them more in his true light at this time or because they feared injury to the unborn child or because they had been told that it was immoral or irreligious. Other than these two or three cases, no woman has ever told me that her husband's sexual advances were at all times repugnant to her during her pregnancies. Some have told me that they had diminished desire at this time, others that it remained unchanged, while a few have said that at no time during their married lives had the desire for intercourse with their husbands been as strong as during pregnancy. I have never questioned women on this subject whose high moral character and whose devotion to the highest standards of personal purity I did not feel sure of. From any other source it would be impossible to get answers of any value and the motive of the questioner would always be interpreted as personal. I have selected from these cases five ladies whom I, and I am sure any one, would consider the very highest types of pure American womanhood, and I will give briefly the facts obtained from them in regard to this matter, also some other facts obtained from them or their husbands, which, while not directly bearing on this question, are facts in the sexual sphere at least relevant or suggestive.

Case 1. A woman of 26, married at 22, one child,

a rather precocious, beautiful girl, two and one-half years old, who has and who has always had perfect health. The father and mother, as young people, were irresistibly drawn to each other, it being a case of love at first sight on both sides. This lady, who is naturally of a rather ardent temperament and a most fitting mate for her husband, who is tender and loving, told me that there was no diminution of desire for her husband while pregnant up to the seventh month and they had perfectly satisfactory intercourse several times weekly. After the seventh month desire, though less frequent, was occasionally very imperious, and my opinion was asked as to whether her desire and his should be occasionally gratified, or intercourse stopped altogether. She told me that at times during the early months of pregnancy her desire for her husband was stronger than ever before. The result of intercourse was always the most salutary. She had a remarkably uneventful pregnancy and a very easy labor. She was and is in perfect health and is a most sweet tempered, devoted, efficient wife and mother.

Case 2. A woman of 47 who has had two husbands, two children by the first, none by the second. She has now passed the climacteric. The first marriage was a love match. Her husband was very considerate, and, though he desired sexual relations oftener than she, she nearly aways could be persuaded soon to his way of thinking. She said: "I noticed no difference in the desire I had for my husband except that it was on a few occasions stronger than ever before. We made no change in our relations until the seventh month, when I had much less desire and my husband was afraid of hurting me or the child, so we had no intercourse for the last two months and none for five

or six weeks after the children were born." The children are well-developed adults and have never had any but the most trivial sicknesses. This lady has always been exceptionally strong and robust.

Case 3. Woman of 26. Both she and her husband fell in love with each other at first sight. He was very considerate, both were moderately passionate. Intercourse was usually from two to four times a week. Oftener than this she did not get complete satisfaction, so he was not insistent. During pregnancy intercourse was kept up, but with somewhat less frequency than before and continued until a day or two before her children were born. She says: "If a woman ever wants her husband it is when she is pregnant. I certainly have stronger sexual feeling for mine then than at any other time. I know people say that having desire and intercourse in pregnancy is likely to make the child sexually minded, but if this is so, the very act which results in conception being the same thing, should also make it so." I submit that this lady was logical in advance of many men and some physicians, Weininger and others to the contrary, notwithstanding. She has two beautiful, healthy children and she herself, though never very robust, has improved very much in health since marrying and beginning to bear children.

Case 4. Woman of 40, married at 23 to a man of same age, love at first sight on his part and of rapid development on hers. She is of the colder New England type and for years had very infrequent satisfaction in intercourse except when pregnant. In the absence of desire on her part, her husband, who was of a very ardent nature, restrained himself as much as possible. When pregnant, desire was often pro-

nounced and sometimes imperious. She has six perfectly healthy children, some grown up. This desire for intercourse during pregnancy has been stronger in her later than in her earlier pregnancies. There is little or no desire during the first two months while the nausea of pregnancy lasts. It is somewhat less the last month or two, but from the third to the eighth month she has had intercourse at her own wish from three to five times a week, and has even had desire, she tells me, and intercourse on the very days and a few hours before two of her children were born. When not pregnant, unless her husband is very importunate and conducts elaborate preparations, she seldom desires intercourse oftener than once a week, and often not for two or three weeks.

Case 5. Woman of 26, husband of 36, one child 15 months old, all in perfect health. She and her husband appear to be perfectly normal, and each is capable of giving and receiving complete satisfaction in the sexual relation. One or the other will have strong desire for intercourse once in a week or so, occasionally oftener. She can always have complete satisfaction whenever her husband has desire, although she may not at the time feel any need of intercourse herself. When she became pregnant she noticed no change in her desire, but as a result of being told by several women that it was not right to have intercourse at this time, she asked me if it was allowable. She said: "There is certainly a widespread prejudice against it." I advised her to shape those matters during her pregnancy exactly according to her own feelings, which was easy, as her husband never insisted. She tells me that she had strong desire and perfectly satisfactory intercourse from four to six times a

month during her entire pregnancy. She never had the least discomfort from it and was perfectly well throughout this period. She had an easy labor, rapid recovery, and the baby, perfect in every particular, has never been ill for a day.

I think the above are fair samples of my cases and fair samples of normal well-developed women. Personally, I would say that I have never known of an abortion nor any other harmful result from intercourse during pregnancy. Some women whose husbands are drunken, brutal or immoral have an aversion to intercourse with them at any time, which is not changed during pregnancy. Some women, cold and sexually undeveloped, may remain so through pregnancy, though, as one of these cases shows, this condition is often the means which leads to a more complete sexual development. I think that every normal woman, having as one of the criteria of her normality at least occasional sexual desire, when mated with the man she loves, desires him sexually with greater or less frequency. During intercourse she often desires to conceive, and during pregnancy sexual desire continues with less, the same, or greater strength and frequency, according to her temperament and health and the conditions in which she is placed. It goes without saying that the husband should, during his wife's pregnancy, certainly, and at all times, for that matter, if she is fairly normal and reasonably considerate, sacrifice his own pleasure, many times his comfort, for the sake of her well-being and happiness and their greater mutual happiness. When he discovers a time when intercourse is agreeable to her he should see to it that, without haste or undue prolongation of excitement, she is completely satisfied, always having a care dur-

ing the later months especially, that no great pressure nor any violence comes to the child through the vagina, nor to the mother or child through the mother's abdomen.

CHAPTER IX

ANALYSIS OF SEX INSTINCT AND EMOTIONAL CONTROL

A SIMPLE reflex act is the changing of an afferent into an efferent impulse through the protoplasm of the nerve cell. An instinct is a complex of reflex acts, resulting from internal and external stimuli, occurring at first independently of experience. Morgan speaks of four factors in an instinct:

1. Internal messages giving rise to the impulse.

2. External stimuli which cooperate with the impulse to affect the nerve centers.

3. Active response due to coordinate, outgoing discharges.

4. Messages from the organs themselves, further stimulating the nervous system. The name, sexual instinct, is commonly given to the phenomena leading to reproduction. The first part is the sexual impulse, and we are concerned with what internal messages give rise to it. By some it has been considered of similar origin to the other impulses to evacuate. By others it has been thought to originate through stimulation of the spinal centers by distention of the seminal vesicles or testicles. The evacuation theory leaves out the large psychic element and does not apply to woman, while the distention theory does not account for the phenomena in all cases from the fact that there is often a sexual impulse when the genesic glands are congenitally absent or have been removed. It is cer-

tain that not only the spinal centers, but the higher, psychic centers are involved. Moll regards the sexual instinct as made up of two parts, each an uncontrollable impulse. The primary part is the impulse to detumescence, which is to relieve the tension of the sexual organs, similar to the impulse to relieve a full bladder. The second is the impulse to contrectation, which is a tendency to physical contact usually with one of the opposite sex, and at the same time a psychic inclination toward that one. The concrectation impulse arose after the sexual method of reproduction and was propagated by natural selection. Freud speaks of auto-erotism and object love much as Moll speaks of detumescence and contrectation. According to Ellis, a part of Darwin's theory, namely, that the female responds to the most powerful or complex organic stimulus, is to be accepted; and, though Darwin himself failed to notice it, the combats, dances, etc., of the males served to stimulate the impulse to contrectation in the male as well as in the female. Where Moll uses detumescence and contrectation, Ellis would use tumescence for or instead of contrectation, and change the order to tumescence and detumescence, as, undoubtedly, contrectation or tumescence or congestion, comes before and is the necessary condition to detumescence. As the nervous elements increase, particularly in man, this term, tumescence, having reference to vascular changes, is also unfortunate, as it neglects the psychic element.

Songs, dances, capture, etc., are forms of courtship, the ultimate object of which is to produce sexual excitement. Courtship produces pairing hunger by stimulating the whole system and bringing on the necessary vascular changes, with the resulting state

of irresistible craving and explosive irritability. Tumescence is produced by external and internal stimuli. Images, desires and ideals grow up in the mind, and the body is charged with energy and the sexual organs are engorged with blood. Then detumescence follows when the nervous mechanism becomes too highly irritated for further control and the sexual apparatus is discharged, attended by great excitement and followed by great organic relief and by relaxation of the nervous organism. Tumescence brings the male into a condition necessary for discharge and excites the female to the same condition. Many elaborate attempts have been made to analyze the sexual instinct. Nearly every attempt has been from a different point of view and the results so far have been partial or tentative. I have followed Ellis rather closely in giving this brief résumé of that part of the sexual instinct represented in the sexual impulse, and would refer readers to Moll, Freud, Ellis, Roux and Groos for more elaborate descriptions. Undoubtedly congestion of seminal vesicles, prostate and testes, as well as their analogues in the female, and the impulse to evacuate all play a part on the physical side, greater in some than in others; while at the same time these physical reflexes are becoming more and more subjected to emotional idealization and dispersion, and to rational control as the psychic part of the impulse becomes more and more developed. I have mentioned some of these facts and theories in order to illustrate a principle which I deem of utmost importance. The sexual instinct is to-day something far broader and far more complex than the primitive, physical need to copulate, associated perhaps with a small, indeterminate, psychic element. At present the

sexual impulse may, for my purpose, be divided into three parts:

1. An exceedingly complicated agglutination of phyletic or racial traits, and blind, unconscious physical desire, based on organic needs, referable to the distention of the seminal vesicles or testicles or the desire to evacuate. This is fundamental for the perpetuation of the species.

2. Emotional factors, expressed partly in the con trectation impulse, a desire for a companionship of the emotional-psychic order, an idealization. Just as we have a pure emotional enjoyment when we look on a beautiful picture or statue or landscape and perhaps sometimes feel ourselves a part of the all, in harmony with inanimate or lowly animate things, so the individual idealizes a person of the opposite sex and yearns for the constant presence and soul companionship of that pure being on an emotional plane. This idealization of a real man or woman is in itself most beneficial and elevating. The dreamer scrutinizes himself and feels his own unworthiness; and striving to be worthy of his ideal is the strongest motive to self-control, purity and lofty ambitions and acts.

3. There is a third part which supervenes gradually at various ages as the individual comes to the stage of reason or perception of relations. This is the psychic yearning for intellectual communion, for rational soul companionship which is at the basis of friendship between man and man and woman and woman; but which enters more and more into the love of man for woman and of woman for man. I quote from Belfield:

"The normal sexual relation affords the man a psychical satisfaction derived from the emotional attitude of the female.—Its

chief benefits to the man are psychical, not physical: the most obvious being the affectionate companionship of a woman and the pride of paternity.—It is through normal cohabitation that the lawless youth, whose primitive, egoistic instincts make him an enemy to social order, develops into the humble pillar of society who carries a dinner-pail to and from his daily toil. The mental development of a people, as of a man, is measured by its appreciation of this psychical element in cohabitation.—There is then a real sexual necessity—a need for cohabitation—but it is not a necessity of the body. Many patrons of prostitution clearly recognize this need for gratification which the prostitute cannot furnish; but as one of them explained, 'The question is not what I want, but what I can get for $10.00 a week.' To most young men the brothel is merely a makeshift for the home until the latter shall become accessible."

Although I should not agree with this author that there is never any physical need for sexual gratification, I would admit that it is often overrated and at times is more apparent than real. Certain it is that when the psychic elements, and in young men particularly, when the emotional-psychic elements are correctly placed, the physical need is reduced and in weak or moderately virile natures it may be for the time being subjugated altogether.

There is no question but that a strong reason for illicit unions is a result of conditions and conventions which make present marriage seem to a man impossible in the presence of a psychic craving for soul companionship, the non-gratification of which is intolerable; and a lowering of ideals, an escape from the present, unbearable state into a temporary, illegitimate, soul and body union is at times inevitable.

In young people we deal almost entirely with the first two aspects of the sexual impulse, namely, the physical and the emotional. It has been repeatedly shown, and my facts conclusively show that without the proper emotional background, the later, rational

element is unfit to cope with the early, misguided or over-developed physical part, even in sound, right thinking men and women. Here is where I wish to introduce a principle in the field of the emotions which may be called a back fire.

Such back fires have been suggested on the intellectual level, but they come too late to help young people. Of what use is a back fire when everything has been scorched and there is no material to kindle it with? Let me explain. Every one has seen cases, and I have shown several of men and women, who, on meeting one of the other sex, have at once appropriated and idealized that one. Cases are frequent in both sexes where a past full of transgressions and self-reproaches is instantly transformed and the individual's whole future becomes one of exemplary devotion and faithfulness to the new-found ideal. In young people who have never transgressed, the finding of such an ideal is the salvation, the surest protection of the individual. Even the emotional complex of a religious conversion, as we have seen, has often been an effective stimulus in an otherwise incontinent nature to longer or shorter periods of absolute continence. Does any one suppose for a moment that the reason instantly assumes control when it has been striving for years to do so to no purpose? Certainly not. This is entirely an affair of the emotions.

A powerful emotional stimulus to do better and be more worthy of the ideal loved one has been unconsciously superimposed upon the old being and has transformed him. Why not try to transform the person in his early years, at the dawn of puberty, when he is especially susceptible and the emotions are plastic? This has been done, and it has happened in

an unexplainable way in some of my cases. One other point in this connection is this: There is such a thing as a splitting up of the emotions, and, while they may remain the same in their totality, the separate components are for the time being at least weaker. A sudden fear restores the equilibrium of an angry man. Pity lessens ardent sexual desire. I think that this emotional appeal is the principal point of attack in the forewarning and training of young people in a correct view of the sexual life.

The appeal on rational grounds, though valuable in late adolescence and early maturity, is often insufficient as may be easily observed; and many of my cases have told me that the overmastering of sexual desire or need could not at times be controlled by any rational consideration whatsoever.

Likewise, on the physical plane, many have been in abject terror, frightened by parents or teachers or by scare quack or well-meaning philanthropic literature, concerning the dwarfing in stature, the loss of virility and the many diseases declared by the authors and advisers, and believed by the victims sure to follow sexual indiscretions.

Yet I have often been told that the certain belief in the direst physical results could not prevent some unnatural expression of this all-powerful and compelling instinct. As to the exact method of the emotional appeal, I judge that it must be as individual as the instructor and the pupil are individual. If individual training is desirable (as most educators now agree) in the intellectual sphere, it is as much or more so in the emotional sphere. Intuition and training in the pedagogue, knowledge and love of his offspring in the parent, skill and tact in the physician, will usually

be sufficient guides in teaching.

This might be elaborated very fully, and I wish that some competent psychologist and teacher would take this matter up more in detail.

I merely give briefly my way of dealing with my own children and with those whose future I have tried to help mold. I first endeavor to postpone puberty by multiplying forms of work and play, then to supervise the literature, encouraging good fiction with plenty of romance and sentiment if the ideals are high and the characters pure or striving to be so, excluding all directly erotic and suggestive reading.

I think that there is no time more profitably spent with young people than that used in helping them select their companions and playmates. At the dawn of puberty or a little before or after, depending on the precocity of the child and his associations, I talk frankly about the purposes of the sexual organs and their ultimate use as agents in the most holy office of passing on the torch of life undimmed, after the selection of a mate who is to be cherished above self and all else.

I tell young people that the consummation of pure unions and the procreation and rearing of healthy offspring are the greatest joys to them as parents and the fulfilment of their greatest earthly obligations. I do not neglect the physical organs at this time, but give them a thorough inspection, reenforce any previous teaching as to frequent cleansing of the parts, furnish remedies for little irritations, treat adhesions or malformations, and reassure the boy as to the perfection of the organs, for many who are perfect have great fears of deficiency or abnormality. The ordinary hygienic instructions calculated to assist in

maintaining continence are appropriate here. The healthfulness and normality of erotic dreams and orgasms in either sex is always explained, and the fact that these may and often do satisfy the entire demands of nature, but it is also necessary to say that if they should not do so, there should be no hesitancy in talking the matter over frankly with some competent person, so that if there is excessive sexual excitement or great discomfort, appropriate remedies or advice may be given. If I find that masturbation has been practised, I advise against it; but I am very careful not to establish a permanent, psychic traumatism. I tell the boy or girl that education, physical and moral development, are especially designed to make a perfect man or woman whose chief function in life for his own happiness and longevity and for the good of society is to help found a home and rear healthy children.

I suggest that the future life-partner be imagined and thought of as good, pure and altogether lovely, and that he should be always ready to face such an one without shame or remorse. I say that the greatest detriment to personal happiness and to the progress of society is any sex relation with any other person before marriage, and that any intemperance will be regretted. I make it clear that any unnecessary sex imagery or use of the sexual organs before marriage is not so much an evil to the individual or in the eyes of the world as it is a source of regret and shame when he meets the one with whom these things are to be equally shared for pleasure, health and procreation.

CHAPTER X

MARRIAGE VS. FREE LOVE

The scientist, the socialist and the sensualist are advancing in solid phalanx on the time-honored institution of conventional, monogamic marriage. Although united in this onslaught, each has a different motive and a different point of view. *The scientist*, seeing the fearful ravages of venereal disease, widespread prostitution, celibate and suffering women and unsatisfied, narrow-minded men in society, past and present, without proper analysis attributes all to compulsory marriage laws of ecclesiastical origin and as a remedy advocates trial marriage, divorce made easy and a certain degree of polygamy or free love, especially for exceptional people of both sexes, promising thereby social advancement and better progeny. Stress is also laid by them on the increased happiness and well-being of the individual. Ellen Key, Ivan Bloch and Havelock Ellis are some exponents of this view. *The socialist* calls for community of goods and freedom in love, hoping to improve economic and social conditions and to promote individual happiness. Few trained economists agree with the one and few men of broad experience agree with the other of these propositions.

The sensualist, likewise the pessimist, seeks to destroy marriage, the first to make more easy of access his Epicurean ideals of sensual pleasure and the second because, as the result of excess or satiety in pursuing

such ideals, there has resulted a negation of all good in human existence, and a pessimistic asceticism is natural, it being the direct antithesis of the former position. The confirmed sensualist is infrequently either literary or scientific, but his type exists in the Don Juans and Casanovas. The confirmed pessimist is well illustrated in Schopenhauer and Weininger and to some extent in Tolstoi.

Growing out of a highly satisfactory domestic experience and out of the knowledge of many such, lived in spite of and under and in full accord with existing conventions, out of considerable experience with the functional neuroses and out of this study of sexuality in normal men and women, are some views and some conclusions which are advanced, though they are in direct rebuttal of the above growing tendencies of the time, and though they open the way for the author's characterization by scientific and popular thinkers as hide-bound, ultra-conservative or superficial. Very well, these characterizations are cheerfully accepted if even a few can be led to penetrate into the nexus of individual emotion and public social life, and after carefully conning the facts under the law of cause and effect decide for themselves whether the responsibility for present conditions in our social life shall be charged to coercive marriage or whether it shall be charged rather to that ignorance which is the direct result of the older theological teaching, namely, that sex was teleological rather than evolutional and that all thought or study of sex subjects was wrong. Let it first be made clear that, although the older church is responsible both for coercive marriage and for the dense ignorance which surrounds the sexual and marriage relations, even if the former of these conditions

may prove to be, as no doubt the latter is wrong, there is no quarrel with the church to-day; for probably no class of people are more desirous of enlightenment and of changes in conventions, if need be, to adapt our lives to biological standards than are the modern clergy and laity of all denominations.

Scientific students who have penetrated beneath the veneer of modern society and have seen the fragile, worm-eaten, syphilitic, gonorrhœic, misery-and-crime-tainted structure here have been so horrified and indignant that, assuming our present extreme and no doubt somewhat faulty system of sexual conventions to be alone responsible, they have swung, like the pendulum, to the opposite, no more rational extreme, and one far less in accord with human civilization, and demand free love.

How would sexual freedom affect the individual, the family and society if promulgated in these days of dense ignorance on sexual subjects? If sexual unions could be made easily and dissolved as easily, there would seldom be real love at the foundation of these unions, but they would result from contact between man and woman or would take place whenever an individual of either sex was transiently excited sexually by one of the opposite sex. These unions would rarely, if ever, be lasting, for no such relation can be lasting unless something of the psychic element and more than the purely sensual is involved.

Ellen Key and Bloch declare that "coercive marriage and prostitution will become impossible under free love, for after the victory of the idea of unity they will cease to correspond to human needs.—Men exhibit an increased monistic yearning for love.—Love is the spiritual force of life, and the more perfect race

is to be brought forth by love, for this the inward freedom of love is indispensable.—Life-long love is an ideal, but not a duty.—Divorce should be absolutely free."

Ellen Key says: "Couples would continue to love if not compelled to live together." Her principal reasons for free love are the compulsory celibacy of woman, suffering in marriage, prostitution and the defamation and ostracism by society of the woman who is a mother without marriage. How can the idea of unity be reconciled to free love? Unity in love means the premanent synthesis of two lives into one, like soul and body for this existence, not a union begun only to be broken by one party or the other, frequently against the will of one and often, when too late, found to be against the real desire of the one who breaks the bond. The idea of unity and individuality in love presupposes permanent, voluntarily entered into unions which neither party wishes to break and all forms which bind are welcome. If life-long love is an ideal, why is it not a duty? A biological, Spencerian morals would say that ethics, health and happiness were synonymous; that the ideally right would give greatest happiness and social value to the individual; and it is clearly every one's duty to be as happy as possible consistent with usefulness. My contention everywhere is that permanent love unions only can subserve all these ends. The only couples who do not desire to live together in intimate companionship are those who do not really love, but are those whom some intellectual bond or momentary sexual passion has brought together. Long separations are fatal to love. Either the health of the lovers is impaired by the mental anxieties and physical hard-

ships of long separation or the omnipresent desire of human beings for sympathy, companionship and love leads one or the other to fix on some near object.

Again, in those unions where the psychic element was not present, if legal or moral bonds or public opinion did not hold the couple together, the union would seldom outlast a few weeks or a few months.

Granting that the law establish individual freedom for both sexes, which is a good thing, provided it does not establish or encourage for women political or public or vocational duties which have been, are and always will be distinctly masculine on biological grounds, what will be our result? We shall have the spectacle of a community in which the real family has become extinct. We shall have both women and men contributing to the support of children in the so-called homes of couples who are living together temporarily, perhaps as long as their mutual children are small, or at least until some disagreement or external attraction for one or the other shall supervene. Admitting, for the moment, that prostitution is all due to coercive marriage, could our present system or any system of prostitution be worse than the conditions which would result if the conventions which make marriage binding should be abrogated? However, some argue that under their pet systems of partial or entire freedom in love unions would subsist much as they do now, and there would be speedy remedy for many injustices which the present marriage system entails. It can be readily shown that the picture which has been presented is a correct one for a society where, to accept the statements of all free-love advocates, "variations from the monogamous instinct are very numerous in both sexes," and where ignorance of fundamental

sexual truths in the young and old of both sexes is so general that those in favor of marriage as it is, those in favor of marriage reform and those in favor of qualified or absolute free love, are in perfect agreement that this ignorance is the principal cause of crime, venereal disease, unhappiness and degeneracy. First let us consider the monogamous instinct in man. While believing firmly with Bloch that this instinct is an evolutionary one, depending on and increasing with man's psychic development, and that in its survival and ultimate domination rests the security of mankind, it is only necessary to read his book, "The Sexual Life of Our Times," or the works of the other scientific students of the sexual life, to prove conclusively that the majority of men and women at some time in their lives either have temporary lapses and depart from this now almost fundamental instinct, or seductive influences are such or the physical desire for immediate sex union becomes so strong that this instinct is overshadowed for the time being.

Will any one have the temerity to maintain that our long-existent marriage traditions and wholesome public opinion, together with the consciousness of disgracing and vitally injuring a trusting wife, a loving husband or helpless children do not act as strong deterrents against yielding to any transitory, passion-born demands of sex, and that they do not prevent many good, but strongly emotional people from yielding, for the moment, to the variations in the instinct, while their lives under existing conventions are as a rule an exemplification of this civilizing monogamic instinct? In so far forth our existing conventions or similar ones must be regarded as conserving and developing that monogamic instinct which many consider

fundamental and which practically all hold as the highest ideal of civilization.

Many men, above reproach morally, who have never had promiscuous intercourse before marriage or after, have stated that under certain conditions a décolletté gown, the touch or look of a lovely woman, have been the instant, unconscious, unwelcome harbingers of strong sexual desire for the immediate object. Women, though their sexuality is less often spontaneously aroused, have similar experiences in and out of wedlock when they, like the men, have not deviated from the moral standards which they have accepted for themselves, which standards, in reality, were entirely the outgrowth of the monogamic ideas which have become crystallized in our marriage conventions. No one can question that the breaking down of these traditions, the legalizing and making moral of temporary sexual unions, would remove the scruples now in force as adjuncts to the will of the individual, perhaps the strongest line of defense of the better nature against objective seduction and subjective emotion. With the abolition of conventions these people would not be yielding, but conforming to the standards which our free-love advocates would set up, standards, they say, of monogamy and for fostering monogamy, but standards which appear to strike at its very root.

One of our chief contentions in this work will be that a large proportion of unhappy unions have resulted from an ignorance of the art of love, which has delayed or prevented the proper adaptation and affiliation of the man and woman. This ignorance is no less operative in the majority of unions which subsequently prove to be happy and productive of the best offspring. The temporary separations and transient quarrels of

young married people are proverbial. They occur in the early experiences of most perfectly mated couples. Undoubtedly we may accept enough of Schopenhauer and go far enough with Roux to admit that every man and every woman are instinctively, fundamentally, biologically, attracted toward those complementary characteristics in the other sex whose union with his or her character shall be productive of the best offspring. We certainly believe that, if instinct and emotion were allowed to guide more in the choice of mates rather than that an all-compelling reason should induce men and women to relinquish the first instinctive choice because of differences in religion, family prejudices or financial considerations, more happiness in marriage and a better and stronger race of men would result. Now then, admitting that a strong instinctive element which should be more respected favors biological unions, it is none the less true that, however perfect the mating, the dense sex ignorance and prudishness which are the heritage of most young wives and the inconsiderateness and sex ignorance of most young husbands prove sufficient barriers to any perfect physical or psychic mating in the early months of married life. Time must be had, if society remains uneducated, for married people to study each other and to adapt themselves, physically and psychically, each to each. We make the assertion that there is not one woman in ten, happily married, perfectly mated, mother of a brood of robust children, worshiping them, loving her husband, delighted with her lot, who has not said repeatedly during the first year or two of her married life, "Why did I marry? I am sorry I did. I would leave my home now if it were not for the children or the opinion of the community."

She knows now that, had she done so, she would have made the mistake of her life, working her own and her family's ruin, but she would have left her husband then if free love had been the ideal. Many men would do the same thing. Coercive marriage must last until through education we have rendered innocuous some of the rank, poisonous weeds which have grown up alongside its beautiful flowers. With perfect education in sexual matters perhaps we should have little to fear from any system. Then the monogamic instinct might assert itself and the individual man and woman, each in some ways an entity in himself or herself, but neither complete without the other, would unite in life-long unions and from their apparent dualism would result as perfect a monism as is synthesized by the apparent duality of mind and body in every individual.

Many authors and students attribute all the horrors of our world-wide institution of prostitution to coercive marriage. This is largely incorrect. Innumerable instances can be cited from the literature. Every neurologist knows of many and every physician knows of some cases where the early prostitution of girls and the early seeking of promiscuous intercourse by boys, as well as infidelity of married people, can be certainly traced to ignorance of the laws of love and in no way can present or past marriage conventions be considered responsible. Case 9 in the histories may be referred to and this one, not in the histories, but known to the author: C. married a woman who was somewhat erratic and not well versed in the proper sexual relations of man and wife. She usually insisted on separate beds and allowed only occasional intercourse. C. did not know enough about the art of love to educate his wife out of her early, false notions. He

remained faithful for years, but finally gave up the battle and began to have relations with prostitutes, finally contracting gonorrhœa and later infecting his wife, when she was in one of her rarely occurring, receptive moods. It is unnecessary to multiply cases, though this could be done ad infinitum. It is only necessary to emphasize the fact that our marriage conventions are not the cause of these deplorable results and have nothing to do with them. Their cause is found in the Cimmerian darkness which surrounds the sexual question for most young people and in which they enter the married state. In this state it is natural, and usually necessary, that a man have a certain amount of sexual intercourse from the first, and a woman, likewise, if she has attained her full physical and psychic development sexually at the time of her marriage, and at any rate this is as natural and necessary for the woman as for the man after she has attained perfect development. But the woman, often as the result of ignorance or wrong teaching, is ashamed of and tries to resist the natural instinct to sexual love, and the man, while usually seeing clearly the direction in the path of love, has no thread to guide him in its labyrinthine passages and frequently gives up the attempt to follow what light he has, or loses his way in its mazes. Sometimes the conditions are reversed. In either case unhappy marriage and infidelity are bound to result.

Neither coercive marriage nor free love is the condition of men and women leading proper, happy sexual lives together. Sex education and the abolition of prudery are the only conditions. Coercive marriage keeps the lovers together in our present state of knowledge long enough for many of them to learn the way

of love, which, once learned, they will never depart from, while free love allows them to part asunder at the first intellectual disagreement or the first emotional or sexual difference, a difference more apparent than real, for, as has been remarked elsewhere, and as all true lovers have found out, the emotional and sexual needs of a normal man and a normal woman are much nearer the same in their totality than has been taught ordinarily.

We conclude then that proper sex education will largely reduce the chances of mesalliances; that emotion and instinct, tempered with reason, are safer guides to happy and biological marriage than reason alone; that divorce must be allowed on sufficient grounds to afford relief for those who, in spite of instinct and education, have become mismated; medical certificates of freedom from venereal disease should be a prerequisite to marriage; more than anything else young people should be taught the art of love and its relation to marital felicity; proper conventions and public opinion as moral supports to weak human nature are wise for society and promote the ultimate happiness of the individual. Early marriage, before sex misdemeanors have occurred, or individual selfishness and opinion have crystallized beyond possibility of resolution, is very desirable. Reform marriage as fast as it is known how to do it, prepare all young people for it, keep the unfit out of it, allow escape for such as may be wronged by it, but never go from what may be extreme law to the opposite extreme of license. Reform marriage from the inside, both rationally and emotionally, but do not abolish the chief bulwark of civilization by taking away marriage and leaving nothing in its place. Prostitution is not chiefly a result of

sexual conventions, but is born of sexual ignorance and the double standard of morality. More recognition of woman's freedom, abolition of the double standard, early marriage and a knowledge of the art of love, are four remedies which would go a long way toward curing the disease of society known as prostitution. If a young man, having the legitimate desire to have all the happiness possible in life, willing to accept his share of the responsibilities, anxious to be useful, takes the only natural and safe step to insure all these ends, which is to seek and marry while young his natural mate, then if both are informed in the matters pertaining to their dual existence, there will be no opportunity for her to become a prostitute and no occasion for him to seek such unsatisfactory and destructive solace as prostitution affords. Neither money nor position, nor solitary creature comforts, nor freedom from care and responsibility nor anything other than early physical and mental mating is the criterion of what is best for society or for one's self in life. When this is generally recognized the fancied restrictions of marriage conventions, the evils of divorce and the horrors of prostitution will largely if not entirely become extinct.

CHAPTER XI

GENERAL CONSIDERATIONS OF THE PSYCHOLOGY AND PHYSIOLOGY OF SEX INVOLVING THE ART OF LOVE

I AM led for two reasons to write this chapter after practically finishing the brief outlines arising from this investigation. First, I have just received and read the sixth volume of "Studies in the Psychology of Sex," by Havelock Ellis. His chapter on "The Art of Love" brings freshly to my mind much that I had formerly read, worked over and used in practise of the art of love described in the works of Hindoo philosophers and re-edited to suit modern conditions. Its dignity and importance appeal to me afresh. The second reason, going to show that there is practical, vital value in it, arises from the fact that the day before writing this I had detailed to me, without the slightest solicitation by the principals involved, the following three cases:

Case 1. A strong, robust man of very superior mental endowment and attainment felt at the age of thirty the need of a wife and home. He had controlled unusually well all sex manifestations. He had the highest ideals of woman and believed in intercourse for procreation only. He met an educated girl, older than himself, whose chances of marriage were on the wane. She had no sex knowledge, was practically sexless, but thought it the thing to do to marry, and she was psychically somewhat attracted to him. Her mother

favored the alliance. He was in just the condition to substitute almost any woman for his ideal, and sought her in marriage, though, even as he did this, he had misgivings. After more than a score of years I hear this story, which would wring the heart of any man or woman with human feelings. For years he longed for a close psychic and physical intimacy and for children. She was cold, yet clinging and parasitic, always unresponsive, impassive, unemotional. There was nothing in common. He, with his long-practised self-restraint, refrained from intercourse except on the rarest occasions, and then there was no real relief and no mutual solace. Finally, after ten years or so, he felt the need of children so strongly that he became more urgent for this purpose alone. Children came and for a time the prattle of baby voices checked the anguish that had been crushing out life and hope in the father's heart. But he sees now, or fancies he sees, in them signs of dependence, parasitism, one-sidedness and lack of full development. This may not be true, certainly is not entirely, but the feeling is omnipresent and he is now sorry that he ever begot them. For years the father and mother have slept apart. There is nausea on the part of both at the thought of intercourse. In her case desire is nothing and has never existed. He is a strong man still, struggling with the sex instinct. "Oh wretched man that I am! Who shall deliver me from the body of this death?" There is no avenue of escape, though the conditions are intolerable and this sort of home life not conducive to the best interests of the children. Proper instruction just before marriage or earlier would have revealed the abnormal, sexless nature of this lady; or, if there were rudiments of the nature there, they would have been brought out

and utilized in making a home rather than a "whited wall." They would not have married, or having married, they would have been happy.

Case 2. A man who has not transgressed the seventh commandment and whose only wrong has been in his conduct of sexual matters with his wife, is sued for divorce by his wife, who is not absolutely blameless herself. He loves her with all his heart and even implores outside assistance to prevent the divorce, which not only shocks his sense of the sanctity of marriage, but destroys at one blow all his hopes of future happiness.

Case 3. A young man, impulsive, good-hearted, strong, full-blooded and only slightly given to sex promiscuity, goes to a ball with a young, rather accomplished girl. They lead the dance. He is attractive and she is proud of him. The lights, the warmth, the motion, set the pulses of each to throbbing equally. He knows the danger, but cannot refrain from saying to himself, as he looks at her flushed cheeks and heaving bosom after the last dance, "I must have her tonight," and, going home in the hack, his arm steals around her, and she unresisting, he draws her to him and without a word being spoken by either he cannot help but crush the flower, the fragrance of which has intoxicated his senses. Next day regrets came on both sides. She refused for a time to see him and blamed him. He persisted in trying to humble himself and beg forgiveness until finally he was allowed to see her. Not long after that, while sitting side by side, his arm again stole around her and she, nothing loth, the program was repeated. She now acknowledged that she wanted him and was as much at fault as he. They were married before the baby came. They are perfectly

affiliated sexually and they are happier than are the two cases above, even if the union was unorthodox in its consummation. Education would have kept the first couple from marrying, or if they had married it would have been a real union—education would have prevented the mistakes made by the second couple or have made possible their reconciliation before divorce proceedings had begun—education would, in the third case, have secured the conventional ministerial approval and the future peace of mind of the parties by arranging marriage before consummation rather than allowing consummation before marriage. What sort of education? Chiefly education in the art of love. It teaches how to avoid excitement and dangerous situations before marriage, and how to secure mutual, intense psychic and physical union and life-long tenderness and devotion, such as every true man and woman craves, afterward.

I was riding on the railroad several years ago and saw a young man and woman whom I knew at a glance to have been recently married. He, though proud and tender, seemed anxious. She, though loving and trustful, seemed worried and in pain. It chanced that I had to wait, with them, for a train, an hour at the same station. I went up to the boy and girl and congratulated them and wished them a long and happy married life together. In one breath they said, "How did you know we were just married?" I told them it was easy to guess, and then I told them what my profession was and asked them if they knew all about the state they had entered into. They confessed ignorance, but were eager to learn. They were an ideal couple—each completely bound up in the other. Their lives had been pure and their mutual embrace had been the first

for either.

Even the very unusual, for our day, had happened. The hymen had been very difficult to rupture; there had been some hemorrhage and all that, but she had had the most intense enjoyment and orgasm synchronously with him at the first intercourse. They had been married four days. Each subsequent act had hurt her more and more until now the pain exceeded the pleasure in intercourse and all day it hurt her to move about. He knew she had enjoyed him as much as he had enjoyed her. It was an almost irresistible duty as well as an extreme pleasure to be united to her in the sexual embrace and still he was moderate. She knew of his pleasure and hoped for her own and did not like to say anything against it. In short, each was over-anxious to do what the other wanted, and willing to make any sacrifice for the other, but neither had found out what to do. Instinct impelled them to the act and pain robbed it of its pleasure for her and made him solicitous, as best he knew, for her. Here, in her suffering, was the seed of estrangement and perhaps divorce in as ideal a union as I have ever seen. These two young people were grateful for instruction.

The love and trustfulness which were being strained a little under the stress of pain, fatigue and anxiety all returned. He would do anything I told him to do for her; she would strive to her utmost to be all in all to him. I talked half an hour, perhaps, on general topics and only told them specifically that each must tell the other everything; that he must wait for her to recover from the soreness; that she should use some simple lotion; that he must be careful of her and wait her suggestion, or at least be certain, if it was too long to wait for her to take the initiative, that by judi-

cious manipulation of her nipples, and perhaps the clitoris, desire was made strong in her and the labia were bathed in their natural secretions. I told them to study themselves and each other, to overlook bad and magnify good qualities, each in the other. In the matter of sexual relations I told them to pay no attention to tradition and little to recent theoretical notions, but to try to adapt themselves to each other and to have as much intercourse as they pleased, so long as it was followed by happiness and an ambition to work for their common home and a practical, helpful interest in the homes and destinies of other people.

To some all this may seem trivial, to others it may seem unrefined, but some have seen the "handwriting on the wall" and will agree with me that here is one couple, normal and loving, who, following with willing feet the teachings of nature, will cleave to one another as one flesh, and death only will part them after happy, useful lives.

There are thousands of men in this State, innately good, not only willing but anxious to be lifelong lovers to their wives, whose unconscious brutality, resulting from ignorance, in the early weeks or months of married life, has turned the instinctive craving for a husband's presence and caresses into the barest tolerance or extreme disgust.

There are more women who, as the result of the absorption of prudishness, false modesty and a theoretical but non-biological system of morals, have so minimized and degraded the sexual instinct, which is at the basis of all love and marriage, that good, honest, virtuous men have finally succumbed to the demands of an imperious instinct which demanded not only physical relief and temporary pleasure for self, but mu-

tual, physical erethism and permanent, psychic freedom and interchange of thought and feeling and have, against all principle and every protest of their moral beings, gone where they could find these things, so necessary to a home, which their homes did not contain. Perhaps they should not have done so, but the moral nature of the ordinary man is too weak to fight, year after year, against such heavy odds. This evil will be obviated when young people learn that, after marriage, they should approach the sexual act with the same freedom, with no more shame, with the same happy interchange of thought, with all and more than the pre-marital lover-like tokens of endearment, with the feeling that each is all in all to the other and that each is at home in the penetralia of the other's soul, expecting from it as much and more in the way of renewed strength of body and honest fixity of purpose, of feeling of well-being and continued health, and with the same temperance, choosing as much as is good and wholesome (which is determined by their own feelings, subordinated each to the likes and dislikes of the other) as when they meet at meal-time to partake together, happily and thankfully, of the food necessary for life. This is the food necessary for all broad, psychic life; it is also necessary for continued vigorous physical life and certainly for all future temporal life. When they learn that to have sane, alert and vigorous offspring, it is more important that the parents have "two hearts that beat as one" in the sexual act and in all other acts of life than that they have bodies perfect in physical health and God-like in stature, when women realize that this is the only way to knowing the ineffable sweetness of having a man for life a devoted lover, their very own, soul and body, without reserva-

tion, then much of our alarm about the social evil will disappear and happy homes will abound. Many lives have been wrecked by a young man's accepting as final a young girl's first, frightened, self-defensive "No" to his abrupt offer of marriage.

I give a case in point which bids fair to have a very satisfactory outcome. I became acquainted with a young man and was in doubt whether or not it was best to ask for his history for this investigation. I decided that it could not hurt him to discuss sexual matters if I could convey to him the correct ideals of the sexual life and love and marriage. This case is Number 2 of the sex histories. He told me all frankly. The girl had told him "No." She was young and frightened. I had never seen her, but knew from his description that the "No" was probably "Yes." Then he told me of his temptations and that he was in the last ditch with the enemy upon him. It took but a few minutes to impress upon him that the chances were more than 100 to 1 that she would make a joyful capitulation if he laid a well-planned and earnest siege to the citadel of her heart. It took but a short time to show him the folly and probable life-long misery resulting from yielding to any promptings to promiscuous relations. He was very ready to act on my advice in both matters. I saw him recently; he almost ran to meet me, and as we shook hands he said, "It's all settled. We are engaged and are going to be married this summer."

Many married people, well-meaning but with a very selfish point of view, fearing to lose their liberty or fearing they will not be equal to rearing children, refuse to have them. Sooner or later this leads to trouble. Children cement a union, but aside from this the usual methods of prevention employed without understanding

destroy the pleasure and annoy the conscience of one or both the parties. People who have no good reason for not having children should not, in addition to wronging the community that much, wrong it still more by injuring themselves and thus adding to the total of unhappiness and misery. Certainly those, and there are many such, who are perfectly justified in preventing conception, ought to keep as near to the natural, mutually complete sexual act together as it is possible to do; and there is no reason why their mutual enjoyment should be materially lessened except that, in normal people, the craving for offspring in both man and woman will assert itself at times, no matter how wise it be for this to be in the background.

When necessary to avoid conception, the condom is generally conceded to be the best arrangement, as it allows the two parties to be together at the time when they most desire and need to be and allows of the complete satisfaction of the woman. Withdrawal often robs her of the orgasm and gradually makes her a discontented, nervous wreck, while it robs both of the parties of the quiet, peaceful interchange of thought and sensation after the completion of the act, the calm after the storm, which all women yearn for and most men desire. Douches are almost never excusable, for while removing the natural secretions from the vaginal glands and those of Bartholin is bad, having to get up and break up the state of dreamy languor and enjoyment which comes to a woman after perfect intercourse, is an injustice to Nature that she will, after a time, take revenge for.

Many a woman, by little suggestions and special endearments, excites her husband to the point where resistance is hardly possible before she lets him know

that she has no desire at all at that time. All women should be careful of this or else not complain if their husband's attentions are too frequent. Worse still, many men thoughtlessly insist on intercourse when their wives are tired or sick and submit without interest and with much discomfort, men, too, who would not dream of being brutal or heartless or supremely selfish if the case were properly presented to them. More or less preparation for intercourse is necessary for almost every woman. There ought to be no clothing. There should be much kissing and caressing in all cases. More or less titillation of the nipples or clitoris, or both, is necessary in the large majority of women to insure the profuse flow of mucus from the vagina which indicates the psychological moment for beginning intercourse.

Few men delay, but hasten on to the orgasm as if they were in a race. Most men could, by practise, postpone for a half hour or an hour, if necessary, the completion of the act, and all men would strive to do so if they only knew that the pleasure of the wife would be increased a hundred fold and their own in the same proportion. Supposed inability on the part of the man to prolong intercourse and lack of knowledge of a reason for so doing causes many a woman to complain to her neighbors and to her doctor that she cannot endure her husband's frequent demands. Very commonly if the man is instructed to seek intercourse half as often and to continue at it three times as long at a time, the complaint will be, before many months, that there is too little rather than too much attention. The classical position is too much adhered to and this should be varied whenever it adds to the satisfaction of one or other of the parties. Men who think them-

selves unable to postpone the orgasm will find that the reverse of the ordinary position will help them greatly. A man should never be satisfied until his wife is completely satisfied. Many a man soon recognizes that in his wife's complete satisfaction is his profoundest enjoyment. There is no doubt that to this is due her ability to retain health and youthfulness.

Long preliminaries, prolongation or repetition are all, within wide limits, innocuous for the ordinary man and should, one and all, be invoked to attain this end. Intercourse without emission, when it is found that the wife cannot become sufficiently enthused, is, at times, the means of some relief to the man and a happy day for both, though this procedure, carried to such an extent, as in the Oneida Community or as recommended in "Zugassent's Discovery" or "Karezza," must be ultimately pernicious in its results to any virile man or woman if it be long carried out in good faith. In the cases where this has been followed a long time without apparent harm there must have been a weakened potency brought about by long repression, or the parties did have orgasms now and then and neglected to mention it.

A kiss or a caress, or a glad smile of welcome, are not often amiss and are not undignified unless indulged in too frequently before the public eye, in which case they are not seldom the indications of strained relations at home. The little amenities that any man will regard in the case of another man's wife are not likely to injure his relations with his own. The brilliancy and sparkle and solicitude that a wife cheerfully accords to her husband's men friends or to strangers would often keep him smiling and faithful all the days of his life.

Intercourse during menstruation was formerly tabooed absolutely, and it is ordinarily not desirable, but it is well known that the majority of women most desire intercourse just before or just after menstruation, and that some women have their strongest desire, perhaps their only desire, during this period. This condition should certainly be communicated to the husband, if he does not find it out, and intercourse should certainly be had at such times in these cases. The accidental witnessing of the copulation of animals, a suggestive remark overheard, a temporary strong excitement of any kind and many other things occasionally throw a sexually active woman into a state of profoundest sexual excitement. The husband so dull as not to find this out or who, knowing, does not apply the appropriate remedy, ought to be treated to public castigation. It goes without saying that wives should try to be kind to their husbands under similar conditions, provided these are not too frequent. Intercourse by daylight is very desirable, though, after the day has really begun, few are able to devote the requisite time to it; in the early morning, with a short sleep after it, it is ideal. At bedtime it is most frequently resorted to, but this should not be done if either or both parties are physically exhausted, though after psychic excitement or effort it often proves most salutary. It is certainly the best all-round sedative and less harmful than any drug in the pharmacopœia. The open air, in shady retreat, if both are reconciled to this, is especially beneficial, being a reversion to type often craved by men.

It have been to much trouble to learn, by patient investigation, that after the first three months and at times during them, women almost always desire inter-

course during pregnancy occasionally, and some desire it much more frequently than at other times. I have never learned of any harmful results, though I have histories from 40, and reports from more than a thousand cases. Although this is a different view from that held by Ellis and some wise physicians, I advocate very moderate, careful indulgence, depending on the initiative of the woman, manifested in spontaneous love and desire. I know of many who have followed this practise with apparently the most salutary effects on both mother and offspring. This subject of intercourse during pregnancy has been fully treated in a separate chapter. After confinement intercourse should not be indulged in for a period of from two to twelve weeks, depending entirely on the two factors of desire in the woman and her local, physical condition.

After science has done all she can to promote, after the individual has done all in his power to enter into happy, fruitful and permanent marriage relations, some cases of serious drawbacks to mutual health and happiness are bound to occur. For instance, a perfectly normal man and woman marry. After some years of psychic affiliation and natural sex relations, the wife receives some injury in child-birth, or some pelvic disease develops, rendering sexual intercourse painful or impossible, so far as she is concerned, or, again, the woman remains perfectly well and the man, either through business cares or some illness, becomes temporarily or permanently impotent, or, again, a man of 45 marries a woman of 20; at 65 he becomes impotent through age, while she, at 40, is at the acme of her sexual vigor. These cases occur very often, and often enough come to the attention of the medical fraternity to make their discussion profitable and a remedy de-

sirable. The only practicable remedies heretofore suggested have been that the sexually competent partner seek extra-marital intercourse with or without the acquiescence of the incompetent one, or that the virile and capable be divorced from the unvirile or incapable. Under our conception of marriage as a life-long union, physical, emotional and intellectual, these remedies are most inadequate, unjust to one, unsatisfying to the other and injurious to society. If a man once loves a woman he still loves her if, for any reason, she becomes incapable of having sexual intercourse. Still less does a woman depend on this factor in love when she has once loved a man. Nevertheless, no mature, well-developed person of either sex, accustomed for years to natural sexual relations, can suddenly strangle the entire sexual life with impunity. Separation is wrong for all concerned. Living together, while the healthy or virile party preserves absolute continence, is often impossible and is invariably attended by physical suffering or by impairment of health or disposition or by all of these. The solution arrived at by three cases whose histories are known to me is presented for consideration.

If my opinion were asked, I should not hesitate to approve of the course followed by the first two as the best available for themselves and for society, while the solution in the third case, with the wife's approval, might have been equally salutary.

Case 1. A man, some years happily married, on account of a nervous affection, became functionally impotent for a considerable period. Previous to this his wife had had little sexual appetite and, though she at times experienced complete satisfaction in intercourse, considered his demands altogether too frequent. Now

that the husband was incapable of performing his part, she had strong desire and suffered greatly from an enforced abstinence. This husband, a religious but sensible man, remembered that he had been able at times to awaken desire in his wife by titillating her clitoris; so now, when her desire for intercourse became strong, he resorted to this maneuver, continuing the manipulation until she had an orgasm. He repeated this procedure as required during the period of his functional impotence. He was happy in thus being able to relieve her desire, she was gratified and contented and they have always been very happy together.

Case 2. A woman, falsely and prudishly brought up, cold and impassive, through environment and teaching, though naturally sufficiently erotic, was married to a very vigorous man. She came to understand the advisability and necessity of mutual sexual enjoyment, though for a long time she could bring herself only on the rarest occasions to partake of these connubial joys. The husband, at times, suffered extremely from abstinence, when she, though it was against the traditions in which she was reared, at first at his suggestion, later of her own volition, relieved him by masturbating him, until the time came when her own erotic nature was sufficiently developed to render any such makeshift unnecessary. This couple have been absolutely faithful to each other and very happy.

Case 3. A couple relatively the same as the last. The woman was very cold and could or would allow intercourse only at the rarest intervals. The husband loved her dearly and though unusually virile, would not seek extra-marital intercourse. He occasionally relieved himself by masturbation. She discovered this and was much incensed at his depravity. He was un-

comfortable and she was unhappy.

The view entertained by some that intercourse should be for procreation only needs very slight notice, as this view is held chiefly by elderly women or those who have been sexually ill-treated, and is also held by some weak, unvirile members of both sexes whose low vitality precludes the possibility of their ever understanding or appreciating the instincts and emotions of strong, virile manhood or of perfect, healthy womanhood. Their system of ethics, founded on their own pathological physical condition, is not worth considering. That an occasionally sexually perfect man or woman holds this view is conceded; yet, nevertheless, it is my belief that all such people are misguided.

Another view that intercourse should occur only at the expressed invitation or desire of the wife needs more attention. Before we give an unqualified approval to this view, several things must be considered. First we must understand that, for this practise to be followed advantageously, it is necessary that normal, mentally and physically well-balanced men and women be mated. Second, it must not be forgotten that, in the majority of normal women, a prerequisite to any strong desire for sexual intercourse is the caressing and lover-like attention of honeymoon and pre-honeymoon days. In short, contrectation brings on and increases, in both male and female, the desire for detumescence; and while it enhances the pleasure and leads to the fuller performance of the function in the male, it is not ordinarily a necessity.

In the female, on the other hand, with her more quiescent, receptive, passive nature, it is absolutely necessary, if she is to have normal sexual desire, that the male should act his natural rôle, give play to his

natural instincts (if these have not been perverted, on the one hand, by over-education, or, on the other, by blind passion), and be the seeker and gentle aggressor in the preliminaries which should lead to sexual intercourse between man and wife. In other words, a man should reserve certain times from work, business cares or social distractions and give free play to his natural tendency to bestow little endearments and caresses and be even more earnest and lover-like than when the woman, now his wife, was the etherealized creature, no lower than an angel, eagerly sought by every fiber of his being, as the only one who could share the sorrows and multiply the joys of life with him. If a man pays no attention to these things it will be idle to expect any ordinary woman to show any marked desire for intercourse, even though it might be necessary for her health or extremely agreeable to her under proper conditions. If he is tactful and tender and mildly aggressive and she is not entirely responsive at any given time, he should school himself to repression and postpone the natural culmination until her mood changes. It is a well-known fact that many women, while entirely unresponsive to-day, even with every condition ideal and favorable, may, to-night or to-morrow, under the same or even less ideal conditions, be not only responsive but often aggressive in connubial joys.

Every man should study himself and his wife to ascertain that frequency which most conduces to their mutual optimism and well-being, which enhances their love for each other, their ability for mental and physical labor and their desire for service. This act is unquestionably one of the most potent incentives for hard work, one of the safest regulators of sanity and one of the essentials to perfect happiness. There are extreme

cases where intercourse once a month seems best calculated to promote ideal conditions. There are others, extreme on the other hand, where once a day accomplishes the same end. Probably Martin Luther's dictum of twice or three times a week applied to the majority of people in his time, though it is an undoubted fact that with the advance of civilization men and women have acquired or developed the ability to a more frequent repetition of the sexual act with impunity.

I can no more fittingly close this chapter than by the quotation of a section from a recent public utterance of one of the foremost, if not the foremost, of American scientists and educators, Dr. G. Stanley Hall. Certainly he was one of the first to recognize the need of sex investigation and sex instruction in this country. A portion of the ideas expressed in this quotation he gave credit for to another distinguished investigator in this field, Dr. R. N. Roark, recently deceased.

It would be impossible for me to express the ideas which I have been feebly trying to utter in language so terse, so forceful, of such felicitous phraseology and so psychologically accurate.

QUOTATIONS FROM G. STANLEY HALL'S LECTURE

"The immediate effects of masculine insufficiency are that the wife cannot yield herself completely and with the utter resignation, not to say abandon, that her whole system needs, to his embraces, and there are subliminal and, perhaps, automatic reservations far below her control, and these occur in both body and soul, and thus even coital experiences are imperfect and that on both sides. These summital moments therefore do not normalize life as they should, and their rhythm is marred. The satisfaction which ought to pervade the whole system is only partial and perhaps fragmentary. It is not led up to gradually by caresses and other prolonged tokens and stages of progressive endearment involving all the psychæ and soma. Nature decrees a long and

elaborate scheme of approaches through which every advancing stage of first courtship should be recapitulated. All her many curves that lead up to this sacrament of the transmission of life ascend gradually and never abruptly. Not only must every trace and residue of aversion and even reluctance be overcome, but all inclinations of every part and faculty should converge toward the focal event. Here the will and way of woman should be supreme and till her great biological function of consent is fully and joyously exercised, the interests of posterity forbid the male to advance. Every element of his disposition that tends to make her violate this law, be it the nervous impetuosity that cannot wait a little for a greater good, the selfishness that can enjoy at another's expense, the defective love that can take without giving equally, or brutal aggression impairs love and so impairs paternity. The weak, tense, neurotic man is always precipitate, and this leaves the woman excited but not satisfied, never perhaps knowing what it is to come to a climax. The man thinks her cold when she is only slow and normal while he is so sudden that he never dreams of her passional potentiality and still less of her profound needs which he only tantalizes. The sympathetic system and the pelvic brain dominate in woman and these are very slow but very climactical in their action. In man the ingredient of volition is far greater and the cerebro-spinal centers come more prominently into function and coerce the sympathetic ganglia at more rapid tempo. Nearly all types of defective husband-hood complete this function before wife-hood is fully ready, and in all such cases fertilization is more or less uncertain and quasi-artificial. The effects of every inhibited coitus upon woman are deleterious alike to the conjugal relations and to offspring. The germ cell is left at the door and whether it is later taken in or finds its own way to the ovum it may be conceived of as having to pass through the stage of unnatural experiences and to have to put forth abnormal efforts to reach its goal all because the male function is incomplete."

CHAPTER XII

PART I

THE POINTS OF CONTACT BETWEEN FREUD'S PSYCHOLOGY AND HIS SEXUAL THEORY WITH THE PRESENT STUDY OF SEX

Although I have already incorporated in this work a chapter on Freud's sexual theory of the neuroses and psycho-neuroses, tentatively sustaining or sometimes criticizing his point of view by arguments based on facts from my own medical experience, it seems not out of place, since the Freudian literature is rapidly increasing and not only demanding but finding closest attention from psychologists and medical men, to remark somewhat on his psychology and sexual theory and to endeavor to show whether this study, in its points of contact with his work, has in it anything to sustain or contravene his ideas, which are partially, according to his own statements, theoretical, and which are, in the minds of some of his readers, problematical or actually erroneous.

It would be impossible to give a digest of Freud's views briefly, and an attempt at this is not contemplated. Considerable experience in psycho-analysis and dream interpretation, as well as familiarity with all his works are necessary to the one who would effectually oppose or sustain him. I confess to having given slight attention to dream manifestations until re-

cently, and have little to say on this subject at present, but call attention to my method in the study of the sex lives of normal people as well as to my way of tracing the symptoms of most nervous patients to their ultimate source in the sex life, as a process very much akin to psycho-analysis, though I have never given it the dignity of such a term. May I summarize, partly in my own words and partly in his, some of Freud's views, especially those expressed in the "Drei Abhandlungen," and briefly allude to others with which, for the present purpose, we are not so intimately concerned?

1. THE SEXUAL ABERRATIONS

In his "Three Contributions to the Sexual Theory," Freud first discusses the sexual aberrations. He says that the popular assumption that the sexual impulse is absent in childhood, begins only at puberty and shows itself in irresistible attractions of one sex for the other, and that its aim is sexual union or acts leading to this, is incorrect.

He introduces the terms, "sexual object," or person from whom the sexual attraction emanates, and "sexual aim," or action toward which the impulse strives. The deviations in reference to sexual object and aim are next considered. Inversion and the sexually immature of animals as sexual objects are deviations in reference to the object.

He gives the different classes of inverts and their behavior. Then the ordinary theories of inversion, whether due to degeneracy or to congenital or acquired characters, are discussed and all are considered inadequate explanations. Neither does bi-sexuality, either as somatic or psychic hermaphroditism, fully explain inversion, since, somatically, there is no regular

change in the organs to correspond to the inversion, and since, physically, there is not, with inversion of the sexual object, a change in the other psychic qualities. Nevertheless, a bi-sexual predisposition, of which we only know the anatomical foundation, is presumed for inversion, and we seem to be dealing with disturbances arising during the development of the sexual impulse.

While the theory of psychic hermaphroditism presupposes in the inverted a sexual object the reverse of the normal, this is only true in a portion of the cases. The sexual object is very frequently, for the man, a male body with feminine psychic and external physical attributes, else why, in all ancient and modern male prostitution, does the passive party assume the dress and physical characteristics of the female and imitate, as closely as possible, the female psyche?

The sexual object is not, in these cases, one of like sex, but one possessing both sex characters, a bi-sexual one, a compromise between the impulses striving for the man and those striving for the woman. Neither is there any uniformity of the sexual aim in the inverted. Pederasty, mutual masturbation and mere effusion of feelings are all equally definite sexual aims for the male invert, while in female inverts kissing or cunnilingus are more frequent sexual aims than other sexual acts.

We have unwarrantably assumed too close a relation between the sexual impulse and the sexual object, while in reality probably one is entirely independent of the other and the impulse does not depend upon the object for its stimuli.

Impotence or lack of opportunity for normal satisfaction and not insanity are the causes when individuals

take children or animals as sexual objects. The insane are not different, except in degree, from normal people, sexually, but if there is psychic abnormality in other fields there is sure to be abnormality in the sexual; and many otherwise normal people are sexually abnormal, as sexuality is the weak point in human cultural development or, what is the same thing, the point where the attack on our better natures is the strongest.

The sexual object is not constant, its nature and value are easily modified, something else in the sexual impulse is essential and constant.

The normal sexual aim is the union of the genitals, loosening sexual tension and temporarily quieting desire, as food satisfies hunger, but there are always and normally in the preliminaries to the act those acts of looking or touching which give pleasure and enhance the excitement, but which, if persisted in too long or to the exclusion of the sexual act, become perversions. The kiss is a preliminary which has always been given a sexual value, though the organs involved are remote from the real sexual apparatus and belong to the organs of digestion.

The psychic estimation of the sexual object is seldom or never limited to the genitals, but embraces the whole body and all sensations emanating therefrom. It magnifies good and under-values bad qualities and renders obedience to the judgments of the object. Sexual over-estimation makes possible the use of other than the sexual parts as sexual aims and brings a desire for variation.

Man alone can be studied, as woman's cultural stunting and conventional reticence and dishonesty make fruitful investigation impossible in her case.

The use of the mouth in kissing is normal and legiti-

mate, but if brought in contact with the genitals it is called a perversion. This is purely conventional. The introduction of loathing establishes such a convention. That it is purely conventional is evidenced by the fact that one would kiss the lips of a girl with pleasure but would use her toothbrush with loathing, though her mouth is as clean as his own.

The loathing which stamps the use of the anus for sexual uses a perversion is because the excrement passes through it, but with the same plausibility hysterical girls loathe the penis because the urine passes through it. Besides, the use of the anus in intercourse between males is not from any regular preference for this, but because it is analogous to the normal act. Mutual masturbation is a far more common sexual aim among inverts. The substitution of some part of the sexual object or some article of dress or something else pertaining to it for the sexual object, or fetishism, emanates from the over-estimation of the sexual object which encroaches on everything connected with the object. Some degree of this is in all normal sexuality, especially during courtship, where the normal sexual aim is inaccessible or its realization deferred. It is pathological only when the fetish becomes aim or object in place of the normal aim or object.

Impotence, costliness of the object and dangers of the sexual act all strengthen a tendency to linger at preparatory sexual acts and to make of them new sexual aims in place of the normal. Touching and looking are indispensable and normal up to a certain point, and clothing arouses sexual curiosity, which tries to restore the sexual object by uncovering the hidden parts. When the interest is turned from the genitals to the form of the body, the sexual impulse is sublimed into

artistic sentiments. More or less of this sublimating is in all civilized men.

But if this fondness for looking is limited entirely to the genitals or is connected with the overcoming of loathing or when it suppresses the normal sexual aim, it is a perversion. The one who exhibits himself wishes to be seen that he may see. So Sadism, or disposition to inflict pain, always goes with desire to suffer pain, but Sadism is in some degree in all normal male sexuality, and Masochism is in all feminine natures, and both males and females have each, in some degree, the characteristics of the other sex. In the perversion of Sadism the sexual instinct of the aggressive party has become independent and exaggerated. Masochism arises from sexual over-estimation, which is a sequel to seduction of the sexual object. Pain here, like shame and loathing, is a resistance which is overcome by the libido. Perverted propensities appear in contrasting pairs, which may be connected with the united contrast of male and female in bi-sexuality. All normal people have traces of perversion. Perverse acts are only perversions when they have entirely repressed and supplanted the normal act. In all perversions there is psychic participation for the transformation of the sexual impulse.

Shame and loathing are psychic facts which the sexual impulse has to struggle against. If they are developed before the impulse has reached full strength, these in reality are what direct the development of the impulse. The sexual impulse is not simple but of many components, some of which may be detached to form perversions. Psycho-analysis reveals that in hystericals there is a more than normal sexual repression, an exaggeration of the resistances, shame and loathing.

There is also in hystericals an enormous sexual craving. If, during development, conditions bring on this strong craving and strong effort is made at repression, escape from intellectual occupation with the sexual problem is found only by transforming the sexual desire into somatic symptoms.

Opposition to Freud's assertion, he says, is done away with when psycho-analysis shows that these symptoms do not, as a rule, occur at the expense of a normal sexual impulse, but "they represent the converted expressions of impulses which, in a broader sense, might be designated as perverse if they could manifest themselves as phantasies and acts without deviating from consciousness. The real, though unconscious, sexuality of these cases is abnormal, and the neurosis is the negative of the perversion."—In all neurotics we can find in the unconscious psychic life feelings of inversion, inclinations to anatomical transgression as symptom creators, partial desires carrying new sexual aims, like peeping mania, exhibitionism and actively and passively formed impulses to cruelty. The last often control the social behavior, i. e., love is turned to hatred by combining cruelty with the libido. Nothing in the unconsciousness of the neurotic shows any tendency toward fetishism. Every active perversion here is accompanied by its passive opponent, the exhibitionist is a voyer, the Sadist a Masochist. This is the same in the positive perversions. In a case of psycho-neurosis there are traces of many or all perversions. The individual impulse is independent of the development of the others, but the study of the positive perversions gives us the accurate opponent to it.

Both positive and negative perversions can be referred to partial impulses, which are capable of fur-

ther analysis. "In a non-sexual impulse, originating from impulses of motor sources, we can distinguish a contribution from a stimulus-receiving organ, such as the skin, mucous membrane and sensory organs. This we shall here designate as an erogenous zone; it is that organ the stimulus of which bestows on the impulse the sexual character." In perversions where the mouth or anus have sexual significance, the particular erogenous zone acts like a part of the sexual apparatus. In hysteria these parts become the seat of new sensations and innervating changes and act like real genitals when under the excitement of normal sexual processes. Psycho-neurotics, in addition to strong sexual repression and predominating sexual impulse, may also have, though not necessarily, an unusual tendency to perversion. The disease appears after puberty, following normal sexual demands which are repressed, or later when normal gratification cannot be obtained. In both cases the libido acts like a stream whose main course is dammed, and it fills the collateral roads, till now empty. Therefore the tendency to perversion in neurotics may be collaterally conditioned. The sexual repression is an inner factor to be added to the outer ones of limitation of freedom, inaccessibility of the sexual object and dangers of intercourse, which sometimes are the origin of positive perversions. By placing perverted feelings as symptom-formers in neurotics, we greatly increase the number of perverts, and since all normal people have some neurotic symptoms, all normals have some predisposition to perversions.

There is indeed something congenital in the root of all perversions, but this is congenital in all people, and it is side-tracked or brought to the front by the conditions of life. If these tendencies develop fully we

get perversions; if they undergo insufficient repression we get neuroses; in favorable cases between the two extremes they cause a normal sexual life, through affective limitations and other elaborations. This assumed constitution is in the child in moderate intensity. If neurotics have the infantile state or return to it we must study the sexual processes and developments in the child.

2. THE INFANTILE SEXUALITY

It has generally been considered that any sexual manifestations in childhood were exceptions or signs of perversion. Freud says this is wrong and that this opinion prevails on account of an infantile amnesia, which is the key to and forerunner of hysterical amnesia and which is, like the latter, a crowding out of consciousness or repression of these infantile sexual ideas and experiences. Thus, from conventional considerations in writers and from amnesia in most people, this infantile period has come to be considered of no value in the development of the sexual life.

Frequent apparently abnormal sexual manifestations in childhood and infantile reminiscences of neurotics lead us to believe that the new-born child has the germ of sexual feelings, which develop for a time, are for a time suppressed, and which then break through again. In the third and fourth years infantile sexuality is apparent. The sexual inhibition is brought about by the development of the psychic forces, shame and loathing. The moral and æsthetic ideas usually follow education, but may occur independently of it.

Reaction formation and sublimation are brought about, probably, at the cost of infantile sexuality,

which has not stopped even in this latency period, but the sexual energy has been turned to other channels. Such diversion of sexual energy to higher aims, namely, sublimation, all agree to be a powerful factor for all cultural accomplishments. The cause of this sublimation is that sex feelings in these years, not being utilizable for procreation, are perverse and, since they emanate from erogenous zones, are from impulses which later in the child's development bring displeasure. Therefore they awaken feelings of reaction which, to suppress this displeasure, build up the psychic obstructions, loathing, shame and morality.

Such sublimation is normal, but a portion of the sexuality often escapes and breaks through these obstructions, or all or a portion remains right through the latency period, but at puberty the sexuality, normally, in course of development, breaks through again.

Thumb-sucking or lip, tongue or ear-sucking, not for nourishment, but pleasure-sucking, is a manifestation of infantile sexuality and, with these, pulling the ear or friction of parts of the body leading to masturbation and often accompanying it. The best theories do not account for this. It is neither the detumescence or contrectation impulse of Moll, but Freud, following Ellis's term, calls it an auto-erotic impulse, as the child gratifies itself on its own body.

Where first there was pleasure in sucking for nourishment, now there is sexual pleasure. The lips are the first erogenous zones, and the milk produces a sensation of pleasure. This first gratication of the erogenous zones and the taking of nourishment go together, but the desire for sexual gratification comes independently of the desire for nourishment, with the advent of teeth and chewing. The child's own skin is the most con-

venient object and he is thus independent of the outer world.

The portion of skin used in sucking becomes another inferior erogenous zone. As this second part is inferior, the child later seeks the same part, namely, the lips of another person. Thumb-sucking children become habitual kissers and perverse kissers as adults, and the men incline to drink and smoke, but if repression occurs, disgust for food and hysterical vomiting result. This manifestation of thumb-sucking knows no sexual object, is auto-erotic and the sexual aim is under control of an erogenous zone. This we assume to govern most infantile sex activities.

An erogenous zone is a portion of the skin or mucous membrane in which the stimuli produce a definite feeling of pleasure. Certain parts of the body are more erogenous than others, but any part may assume this function. Erogenous and hysterogenous zones have the same character.

The infantile sexual aim is auto-erotic. Gratification is through excitation of erogenous zones. A desire for repetition is recognized through somewhat painful feelings of tension and through a centrally determined feeling of itching or sensitiveness, which is projected into the peripheral erogenous zone. The aim is to substitute for the feeling of sensitiveness the outer stimulus, which removes sensitiveness and gives gratification. This desire may also come from change in the zone itself.

All zones and actions are analogous to thumb-sucking, though there is a difference in the actions necessary for gratification. Anal sensitiveness and masturbation are common. Children refusing to have a movement of the bowels show this, and the constipation and

intestinal troubles of neurotics are a common result of this.

The penis and the clitoris, or true genital zones, are not early subject to sexual feeling, but are the main parts later. They are so adapted by foreskin and folds of membrane that, being subject to irritation of urine and secretions, attention must be called to and centered on these parts later as the real and all-important sexual zones.

Attemps at cleanliness and neglect alike cause stimulation of these, and hardly a child escapes infantile onanism, which usually disappears with the onset of the latency period, though it may continue, and in this case is a deviation from the normal development. Later in childhood this is taken up again, to be usually again suppressed. The details of this second period of genital excitation leave the profoundest (unconscious) impressions in the person's memory. If healthy, they determine his character, and if sick, the symptoms of his neurosis. The return of infantile masturbation comes as a pollution process more often in girls and as ordinary masturbation more often in boys. It is brought about by inner and outer causes. Seduction is a prominent one, though it is not necessary.

Freud says that a polymorphous perverse disposition is present in children. Not only in children, but women of the prostitute type and civilized women may be led into all kinds of perverse acts. This shows that the tendency to perversions is a primitive human tendency.

Although infantile life is mainly under control of erogenous zones, there are cases where, very early, other persons are considered. Looking at others or exhibiting one's self may occur spontaneously or be

the result of masturbation when, from interest in their own genitals, they pass over to interest in others and, as the genital and anal regions are near together, they become voyers, or those interested in watching others pass urine or feces. When this tendency is repressed, this curiosity is a tormenting desire which, in some neurotics, is the strongest basis of the symptoms.

Cruelty develops independently of erogenous zones, and early and strongly, since the inhibitions of sympathy do not develop till long after the acquisition impulse. There is an early anastomosis between what are at first independent sex and cruelty impulses. The absence of the barrier of sympathy carries with it the danger that this tie cannot be broken in later life, e. g., Rousseau's case of whipping on the buttocks as an erogenous source of the passive impulse to cruelty.

Sexual excitement originates, *(a)* as an imitation of the gratification which has been expressed together with the other organic processes; (*b*) through the appropriate peripheral stimulation of erogenous zones; *(c)* as an expression of impulses, like the looking and cruelty impulses. Mechanical excitations are of three kinds: first, those acting on the vestibula nerves; second, those acting on the skin; third, those acting on the deep parts, i. e., the muscles and joints. On account of the pleasurable excitation, children are fond of swinging, flying in the air and rocking; and railroading attracts boys on account of the pleasurable sensation from the motion of the train. After repression there may be car sickness from riding. There is also gratification from muscular activity. The first sexual sensations sometimes arise during a struggle or fight with playmates, and this may determine later the preferred course of the sexual instinct. All emotions,

even those of fear, encroach on sexuality. A school child, fearing examinations, may be led to masturbation. Intellectual work, especially in young people, but also in older people, at times brings simultaneous sexual sensations. This is the only justified basis of neuroses from mental overwork.

Diverse sexual constitutions originate from the diverse formations of erogenous zones, also the different indirect sources of sexual excitement are different in different individuals, and the sexual constitution is determined by the source that is preferred.

The ways leading from other functions to sexuality must also be passable in the reverse direction, e. g., the lip zone belongs to both the nourishing and the sexual functions. Sexual gratification originates while taking nourishment, and then if the erogenous function of this zone is disturbed there will also be disturbance in taking nourishment.

3. THE TRANSFORMATION OF PUBERTY

With the dawn of puberty arises a new sexual aim. In the man it is the discharging of the sexual products. The pleasure is much the same and has its culmination in this final act of the sexual process. The impulse now serves the function of propagation and is altruistic. The most striking change is in the rapid development of the external genitals. These are set in operation by stimuli from the outer world through the erogenous zones, also by inner organic and inner psychic stimuli. All these produce sexual excitation, which is a feeling of tension in the psychic, and vascular and nervous changes in the somatic, e. g., erection of the penis in the male and erection of the clitoris and glandular changes in the vagina in the female. Freud thinks

that this feeling of tension is unpleasant and leads to attempts to change the psychic situation, but if this excitation is due to displeasure, it is still pleasurably perceived. "What," he asks, "is the relation between this unpleasant tension and the feeling of pleasure?"

The erogenous zones have an important rôle. The eye, though distant from the sex object, is attracted by that quality of excitation called beauty. This and other excellences of the sexual object, called attractions, are connected with pleasure and evoke or increase the sex excitation. There is the same effect if the excitation of another erogenous zone, through touch, is added. The pleasure is enhanced by these preparatory changes, but becomes displeasure if it cannot proceed to more pleasure, i. e., if a woman's breast is touched by a person not sexually excited, the touch causes pleasure, but nothing is better calculated to produce sexual excitement which demands more pleasure. The problem is, how perceived pleasure evokes a desire for more pleasure.

Each and every erogenous zone is utilized to furnish a certain amount of pleasure through its own excitation, which increases the tension and which finally, by its culmination, produces the motor energy necessary to a conclusion of the sexual act. The final pleasure comes after sufficient excitation of the last erogenous zone; that is, the glans penis, to bring on, reflexly, the muscular contractions which cause the discharge, and this last pleasure is the highest and different from the rest in that it is produced through discharge and is one of gratification, and the libido is temporarily extinguished.

The excitation of erogenous zones is called the fore-pleasure, and the culmination of the act the end-pleasure, or pleasure of gratification. The fore-

pleasure is like the infantile. The end-pleasure is new. If too much fore-pleasure is had in infantile life and the tension too much decreased, this may interfere with a normal sexual life. The motor power for continuance escapes and the fore-, or preparatory, pleasure takes the place of the normal sexual aim. If there is too much infantile sexual pleasure there may be a fixation on some particular erogenous zone and new combinations cannot be entered into later. This is the mechanism of many perversions, i. e., a lingering at a preparatory stage of the act. This is avoided if the primacy of the genital zones is sketched out in childhood. The preparations from the eighth year to puberty seem to favor this, as then the genital zones are the seat of feelings and excitations set in motion by the stimulation of other erogenous zones, though the effect is aimless.

There is some sexual tension even in infancy. The infantile manifestations of sexuality determine the perversions as well as the normal sexuality.

Sexual excitement in the adult male is largely produced by the semen pressing on the walls of the seminal vesicles. This acts as an excitant on the spinal centers, and this is carried to the higher centers, where it is perceived as a feeling of tension. If excitation of erogenous zones increases this tension, it is only because previously established anatomical paths connect them with the higher centers. They increase the tone of the tension, moderate stimulation increasing the sexual products and prolonged stimulation setting in motion the sexual act. But there is a certain amount of tension in the child, the woman, and in the castrated adult. Therefore not all tension depends on the stimulation by the sexual substance, whose rôle in this mat-

ter has been over-estimated. We do not know what produces this tension in the cases mentioned, but Freud proposes a chemical theory based on active substances found in the thyroid. Through excitation of erogenous zones, etc., a substance universally distributed throughout the body is disintegrated and the decomposing products supply a specific stimulus to the reproductive organs or to the spinal center. Neuroses from sexual anomalies resemble in symptoms intoxication and abstinence from pleasure-producing alkaloids, like alcohol and opium. The infantile male and female sexuality are identical, but the girl has shame earlier, there is more repression and a greater tendency to passivity. The libido of both is of masculine character, and the sexual object may be either male or female. The chief erogenous zone in the male is the penis, and puberty simply increases the libido. The chief erogenous zone in the female is the clitoris, but puberty in the female brings a new wave of repression, especially in regard to the clitoris, i. e., the male part merges into repression. This repression in the female causes more libido in the male and consequent over-estimation of the sexual, which is greatest when the woman denies her sexuality. When the woman does consent and the clitoris is excited, its rôle then is to conduct the sexual excitement to the adjacent female parts. Too much manipulation in childhood may cause the excitement to remain at the clitoris and prevent transference. The determinants for a neurosis lie in whether this transference is normal or not.

The primacy of the genital zone is established at puberty, as there is found a psychic object outside the body. Such an object was found when the child took food from its mother's breast and was lost during the

latent period and is now found again. Through the latency period the child loves others who care for him, as formerly he did the one who nursed him. This is thought by Freud to be sexual love on the part of the child. The mother's fondling and kissing stimulate erogenous zones and awaken the sexual impulse. This thought may shock the mother, but she is only fulfilling her function in teaching the child to love. Too much parental tenderness is harmful, as it accelerates sexual maturity and makes the child unfit to renounce or get along without a great amount of love later in life. If the child is insatiable for love there is nervousness later. Neuropathic parents, by constant caressing, sow the seeds for future neuroses more than they transmit these things by heredity.

Infantile fear is originally nothing but missing the beloved person, and only those have fear who have a prematurely developed sexual impulse. They change the libido which cannot be gratified, just as the adult neurotic changes his ungratified libido to fear when he is alone or without a person of whose love he is sure.

If the impulse is not prematurely awakened before puberty, it then directs the child in the selection of a sexual object. It is natural for the child to fix on the parents, loved since childhood with a suppressed libido, but besides the sexual inhibitions of the incest barrier the moral proscription which excludes blood relations has had its effect, owing to the time gained in the delay of maturity. The object selection is first in imagination, which is the only indulgence for the sexual life of the maturing youth. The infantile fantasies of the son for the mother and the daughter for the father reappear. The overcoming and rejection of these incestuous fantasies are among the most im-

portant and most painful psychic tasks of puberty. Many are left at every stage in the process and some never break away from parental authority. Those who do not are mostly girls, who become cold wives, sexually anæsthetic. The apparently non-sexual love for parents and sexual love come from the same source. The first corresponds to merely a fixation of the libido. As a result of sexual rejection of the incestuous object there remains in the unconscious of the neurotic the psycho-sexual activity for object-finding. Girls with a need for affection and a horror for the sexual life are tempted to realize the ideal of the sexual love and to conceal the libido in an affection which they may show without reproach, i. e., they cling to parents, brothers or sisters in the infantile attraction which has been repressed at puberty.

There is some tendency to inversion at puberty, which may be normal. Friendships of boys for boys and girls for girls are such if permanent sex attachments are not formed. The prohibitions of society, the bringing up of boys with men, men having male servants, etc., favor inversion, and the bringing up of a child by one parent who absorbs all the love of the child favors the child's later selecting, for a sexual object, a person of the same sex as the parent.

PART II

In taking up some of Freud's views, it may be mentioned that though these investigations had the object of revealing a normal sexuality, some sidelights have been thrown on the perversions.

Freud says that "the disposition to perversions is the primitive and universal disposition of the human

sexual impulse, from which the normal sexual behavior develops in consequence of organic changes and psychic inhibitions in the course of maturity." While it is admitted that this view fits the theory nicely, that there are perverse elements in the early sexual life of every individual, and that organic changes and psychic inhibitions approximately normalize these tendencies in the majority of people, it still seems entirely unnecessary to stigmatize the initial human-sex instinct as perverse, while there is excellent ground for asserting that this instinct, like other psychic components, follows well-known psychic laws. We have the emotions of pain or disgust when things occur to ourselves or others which hurt us or them or are out of keeping with the ethical ideas we have arrived at. We are susceptible to pain early, but disgust and loathing come later and are very relative. An object or act arousing these emotions in one individual may evoke the opposite feelings in another, all depending on the environmental experiences at a certain stage in the psychic development. Often a single experience determines the attitude ever after.

If painful, disagreeable or disgusting emotions attend a sight or a thought, these states have a tendency to persist or recur and the stronger the original stimulus the greater the tendency. Frequent repetition of the stimulus or similar stimuli tends to a fixation of the emotional attitude. But it is a fundamental tenet of organic evolution that the preservation of the individual lies in the avoidance of things which injure, and it is equally fundamental for psychic development that painful emotions be excluded. Experiences not in keeping with the particular mind must be repressed or forgotten on social, ethical or religious grounds. What

the particular psyche is and what the particular experiences are depend principally on the particular environment.

Freud, before all others, shows how impossible is the complete repression of any, how necessary are the incorporation and assimilation of all our experiences in a psychic whole. The prudery and narrowness of vision of many people are the impediments to a psychic totality, which Freud and his school remove by psychoanalysis and abreaction, which Dubois, after a roundabout course of suggestive moral treatment and more or less groping in the dark, leads the patient to do by himself, after drawing his own conclusions (vide "The Psychic Treatment of Nervous Disorders," Dr. Paul Dubois, especially Chapter 25), and which I attempt to do after leading the patient to a full, frank, conscious confession, by explanation, suggestion, and reeducation.

To return to our subject, what has been said of painful or disgusting emotions may be said of pleasurable ones, with the significant exception that it usually conserves both the organic and psychic to have such emotions recur. Whether it does or not it is like swimming up-stream to attempt to repress the physical repetition or psychic recurrence of pleasurable situations. When it is further adduced that ethical, social and religious conventions are often apparently in contravention to pleasurable acts or emotions, especially the grosser ones, it becomes evident that there is little hope of complete repression or suppression when the particular complex is strongly tinged with pleasurable emotion.

In view of the above and what is subjoined later, it seems possible to say, with some authority, that instead

of exhibiting "a primitive, universal disposition to perversions," the human sexual instinct is prevailingly plastic, and that a disposition to perversions originates when the first or early definite sexual sensations occur concomitantly with the seeing of or the participation in some perverse act, or some act which would be perverse if it became the ultimate sole end and aim of the individual sexuality. Whether this disposition becomes a finality or whether a normal, sexual life is established depends, first, on the strength of the original impression; second, on its repetition or the repetition of similar occurrences, and, third, on the seasonable acquiring of adequate sexual knowledge to counteract what has been acquired of the abnormal and to establish normal tendencies. The word seasonable is inserted because no one knows more in this than in drug addiction when the individual's power to shape this impulse ends, or when outside influences can no longer shape it and it becomes a part of the personality.

All will agree with Freud that all perversions are readily taught to prostitutes, to uncivilized women and to children, but rather than accept his dictum that these tendencies are congenital, we should say that the teachableness is, in the first place, the result of environment; in the second place, from lack of culture, and, in the third place, because these teachings precede culture.

In speaking of the first sexual sensations we can, of course, only discuss such as have occurred within the memory of the individual. No doubt some occur and some influences toward particular sexual acts occur so early in childhood that memory does not serve. We may also allow that further analysis might disclose other or earlier experiences from the sub-conscious.

Nevertheless, the experiences remembered are instructive as showing that the early sexual bent depends on a strong initial emotion or on a series of similar emotional experiences, and that its later course depends largely, if not entirely, on the influences which are brought against it or in line with it. Referring to special instances, Case III mentions that his earliest strong sexual excitement occurred on hearing a narrative of the attempts of two small bulls to serve a cow. This man, a preacher with unexceptional morals, some years married, has the strongest sexual excitement when thoughts of this story and the situations involved enter his mind. These thoughts occur without invitation and entirely against his wishes. Several other cases tell of the powerful impetus or special direction given their sexuality by similar stories or by witnessing the sexual acts of domestic animals. Naturally such things do not favor perversions, but tend to create or reënforce a desire for normal intercourse.

Case XXXII had her first remembrance of a sexual sensation when an older girl attempted to practise Lesbianism with her. She was not taught to masturbate nor told about it, but from that time on she produced orgasms by placing bed-clothing between her thighs and pressing them together, and after learning other methods, nothing else appealed to her.

There are, among the published and unpublished cases, several similar to this; for instance, Case VII, who first pressed against a school desk to get an orgasm and who followed for years this method and who, for many years after marriage, got no satisfaction from intercourse until she had pressed against something.

Case LXXIII obtained most of her early sex sensations from watching or hearing about domestic animals.

As a result of these observations he has had a life-long belief in intercourse for procreation only.

Case LXXIV when 9 years old, had his sex feelings aroused on the same day toward a man and a girl. He had many sexual feelings for the man and dreamed of him in this connection for months. This case, but for the concomitance or proximity of the two sexual sensations, might easily have become a permanent homo-sexual.

Case XCIII, after having had the ordinary early sex experiences, at 18 discovered that injecting warm water into the bladder and then ejecting it gave him sexual pleasure. He has never been able to overcome this fascination, in spite of having more than the ordinary sex knowledge and of indulging somewhat in ordinary masturbation.

Case VI had his first strong sex sensations when his face was pressed between the breasts of his nurse. He was later excited by servant girls and became much interested in anatomy and physiology. Although he knew about masturbation, he had a horror of it and did it but a few times, though he took very readily to intercourse with girls and prostitutes.

Case LX. An old man exposed his genitals to this lady at intervals from the time she was 6 or 7 until she was 10 or 11. She then knew nothing of sex and had no remembered sensations except those of disgust. Many persistent attempts were made later by men to awaken her sexuality. These were entirely unsuccessful when any aggressiveness or direction of the attention to the sexual organs or to the sexual act was attempted, but she was easily and strongly aroused, sexually, by friendly letters or ethical attentions of men.

Case LXII, from fear of the moral wrong of mastur-

bation, always imagined, when engaged in this practise, that a man and woman, she being the woman, were having intercourse, thinking in this way to make the act of masturbation entirely impersonal. Though married many years, she still has to resort to these imaginary situations in order to have sexual pleasure in intercourse with her husband.

Case LXIII had an initial strong sex sensation at the age of 8 on surprising a man in the act of masturbation. This being his only knowledge of sex, for years his only sex ideal was masturbation, accompanied by pictures of the male organ seen at this first experience. Romantic literature and the talk of the street changed this ideal to intercourse with an ideal woman, although the early mental picture often arose spontaneously in consciousness, causing great sexual excitement before marriage, and was one of the strongest incitements to intercourse for years after.

It is unnecessary to further multiply instances where the first remembered acts or sights, attended with strong sexual feelings or with disgust, have had on obsessive bearing on the sexual life for many years or on the whole subsequent sexuality. These people are all normal or, at worst, people with functional nervous disorders who readily and permanently recovered. It may be learned from a careful perusal of these histories that talks with companions or elders, occurrences of a different character from the initial ones, or reading usually soon helped to control or normalize the direction given the sex instinct by these first associations.

The act of masturbation, being the easiest to do and the easiest of access, is the first thing in the sex life of most boys and girls, whether it be learned from hearsay, from reading, from example, from assistance

or spontaneously. The indulgence in this, often called perverse act, never establishes a perversion unless it becomes the sole end and aim of the individual sexually, and this seldom happens, as there are so many ways of learning of and so many suggestions impelling to the normal relation of the sexes; but is it not perfectly legitimate to argue that when strong homo-sexual feelings or inclinations to any perversion have been aroused by the first experiences and these have become exaggerrated and fixed by persons likewise disposed or by other conditions, in the absence of any knowledge of the real relation of the sexes, the plastic sex nature of the child may become gradually fixed in any form of perversion without the necessity for the assumption of any perverse tendencies being inherent in the new-born child?

I have been able to find very little memory of sex incidents or of anything else before the fifth or sixth year. * Many childhood sex memories date from the eighth or ninth year, while some recall little that is definite previous to the onset of puberty from the eleventh to the fourteenth year. I am not convinced that the early years of childhood are so universally sexual as Freud would have us believe, though there is undoubtedly much more of sexuality in the child than the older writers have allowed, and the inherent possibility is in all. Neither do I subscribe to his notion of the universality of the Œdipus complex, though at times undoubtedly the early love of the boy for the mother, or the daughter for the father, may have a sexual character. It may be said that my failure to evoke this complex regularly in neurotics is due to im-

* Previous to this there are childish fancies like the Vulture story of Leonardo da Vinci.

perfect methods, but the question may again be asked, "Why do they recover if part of the traumatic material is left in the unconscious?"

We disagree absolutely with Freud in his statement that woman's "cultural stunting and conventional reticence and dishonesty make fruitful investigation in sex matters impossible in her case." There is opportunity for discussion as to her cultural stunting, but any conventional reticence and dishonesty can be readily shown to be nothing different from the barriers raised by man against what are believed to be the shameful secrets of sex, although man, from his undoubtedly more liberal culture, whether or not to his advantage, in sexuality has escaped some of this conventional reticence and dishonesty. It is only necessary to convince the woman of the dignity of sex and that its investigation is ethical and proper, which may be done with perfect ease if the student's own purpose is altruistic and devoid of any personal interest, to insure a more earnest cooperation in the study of sex than man will accord, and the advantage of her more subtle instinct, which goes straight to the mark without the necessity of that interminable and specious logic so necessary to the man before he reaches exactly the same conclusion.

Freud's assertion that in the unconscious of all neurotics we find feelings of inversion, inclinations to anatomical transgressions, etc., cannot be allowed to stand in just that form. It is true that all people pass through early experiences such that any or all may acquire perverse tendencies. It is not clear that there are any more of these in neurotics than in those we call normal, though this may appear so from the simple fact that the sex experiences of the neurotic have had more importance attached to them from the attempts

at repression, while in the normal these tendencies, having been made a part of the psyche, demand less attention and are considered less important. If it is again said that a more subtle analysis would reveal these more perverse tendencies in neurotics, it will be again asserted that "the proof of the pudding lies in the eating." These patients have almost invariably made rapid and permanent recovery, though, according to Freud's chief doctrine, they could not have done so had any traumatic material been held back from the doctor. To the remark that these may have been mild or trivial cases it as asserted that obsessions were frequent, suicidal tendencies common, great fear of physical disease and physical weakness usual, while insomnia and anorexia were the rule.

Thumb-sucking and similar habits as constant manifestations of infantile sexuality cannot be admitted, though there is no doubt that they sometimes have a sexual significance. But even when we give due weight to Freud's broad definition of sexuality, it is a far cry to the universal significance of these things. Is there anything to show that a habit of scratching the head, eccentricities of gait, chewing the mustache, biting the lip or moistening the lips with the tongue, etc., have, in the adult, any sexual significance whatever? and why cannot the young child acquire habits just as independent of sexuality as these? As a matter of fact, thumb, ear, lip, thumb-sucking or smelling a cloth or some article, or rubbing something against the nose, are almost universal in young children, while infantile masturbation, which Freud says generally accompanies these manifestations, is undoubtedly infrequent. The infrequency of this practise can be demonstrated from the facts that the conditions which surround the young

child are not favorable to complete concealment; that the usual disposition of young people to conceal sex manifestations is not often acquired until later, when considerable information in sex matters has been obtained; that many intelligent parents and watchful physicians have been looking in vain for any regularity of the appearance of these practises in the young child, also from the fact that most attempts at masturbation before the eighth year and many at any time before the onset of puberty (as evidenced in some of my cases and in some reported by Ellis and others) produce no pleasant sensations, and many who make such attempts, as the result of suggestion, do not repeat them for years. In place of Freud's statement that hardly a child escapes infantile masturbation, I would say that few are acquainted with this practise before the eighth year, and that hardly a person of either sex escapes acquaintance with it at some time between this age and full adult development.

Freud's statement that too much fore-pleasure in infantile life reduces too much the sexual tension and may interfere with a later normal sexual life by "causing fixation on some particular erogenous zone as the sole sexual end and aim," also his statement that the mother's fondling and kissing awaken the sexuality in the child, but that if this is not carried too far it is natural and necessary in order that the child may have a perfect sex development, encourage the inference that he believes in a certain amount of sexuality in childhood as a criterion of normal sex development, but just how much or what kind of stimulation, he makes no attempt to state.

Freud says that some physicians, having a faint notion of his theory, conceive that he traces back the

neuroses to sexual privation, of which there is no dearth in the vital conditions of our society, but if this were true he says there would be no need of the roundabout, psychic method of treatment, but we should directly recommend sexual participation as a remedy. Then he says, "I really do not know what could induce me to suppress these conclusions if they were justified, but the sexual need or privation is only one of the factors playing a part in the mechanism of the neurosis." The neurosis comes jointly from the sexual need and the efforts at repression. "It is for this reason that the advice for sexual participation in the psychoneuroses can really only seldom be designated as good." While this statement is guarded and fairly temperate, one cannot fail to receive the impression that when it is conceived as necessary to health, sexual participation, regardless of existing conventions, will be advised by him. Not so mild nor conservative are some of his scientific disciples and some others who would be in his train, e. g., a physician in *American Medicine* for December, 1911, says, "Abstinence can properly be recommended only to one who by nature has no great sexual needs and chastity before marriage cannot be required of all men because a large number of those who heeded such advice would undoubtedly develop apprehension neurosis. The young man or woman must be warned against the evil practise of onanism, but this must be done truthfully, not by portraying imaginary horrible consequences. The young gentleman engaged to a respectable young lady, who must not conceive of sin, should be taught the dangers of frustrated excitement and should be advised rather to associate with a puella publica."

While we should not blame Freud for such flagrantly

anti-social, immoral and disease-inviting deductions, yet his own statement that such advice may be necessary and the fact that his evident omission of any ethical point of view other than the physical makes his conclusions so universally susceptible to misrepresentation and exaggeration, may render, if early correction is not made, the whole invaluable scientific and therapeutic value of his stupendous work, not a blessing but a curse to the health and morals of the individual and of society.

I have contended that, on moral grounds, the sex nature should be controlled, so far as possible, through a late adolescence to an early marriage, recognizing the difficulty of complete control in all, and the impossibility of complete control in many. I have maintained that if the point of view was right and the effort toward control was earnest, and no one but the individual himself was involved, lapses were not, when the overpowering strength of the sex instinct was taken under consideration, infractions of any sane moral code. I have everywhere found evidence that no physical injury has resulted from the ordinary early sex activities, like masturbation, and that such functional nervous troubles as have resulted were symptoms of a weak mind or a neurotic constitution, or that they were the result of prudery, false teaching and quackery, which are the lineal descendants of an ancient ultra-idealism.

I have even found some to claim benefit, and have seen, in the histories and in experience, reason to believe that many receive benefit from early sexual activity, limited to suit the case. Everything in my investigation tends to show that a good physique, a good mind and a good character run pari passu with an ardent sexual nature in either man or woman, a

nature too ardent to be entirely subjugated, but one that is kept in pretty close bounds by the strong man or woman who is endowed with it.

It will be seen that my conclusions in this matter are not essentially different, on the material side, from those arrived at by Freud and some other recent contributors to the study of sex, but my belief, justified by endless facts, is that correct ethics requires many sacrifices and that the maintenance of such an ethical standard yields, in the long run, better health and more complete satisfaction. Sacrifices causing serious injury to health are not advisable, though some lowering of dynamic and potential power may be often justifiable on ethical grounds. Since continence is an ideal not always arrived at without serious involvement of health, the great essential is the point of view.

Freud's general avoidance of ethical consideration in presenting a psychological theory of sex, and methods of investigation, at once new and somewhat abstruse, has led many of his readers to the, perhaps unwarranted, assumption that the ideal physical sex conditions must be paramount, regardless of higher considerations. Some find in this just what they are looking for, a very material view of life, while others, extremely idealistic, consider them of so low a moral grade that they will not even investigate his additions to science. But to some of us it seems as if he had stated scientific facts and advanced theories without elaborating on their ultimate correct application, and, in the main, his ethical notions seem not essentially different from our own.

Certain it is that existing conventions have in them so much that compels right thinking and makes for

right conduct, and they are so firmly established in the human soul that no one who has the health of mankind in view, let alone any higher destiny, can for long ignore them unless he substitutes for them others with a different structure, but with the same end in view: viz., the sublimation of the grosser and the strengthening of the higher elements in our natures, with the ultimate view of their becoming so properly blended that the health, freedom and happiness of the individual are subserved without impeding others in the attainment of these beatitudes and without injuring society as a whole.

Physicians and men of science have duties aside from the sordid, material aspect of art or science. Society, in its manifold needs, and man, in his essentially dual nature, demand of us not only ministrations to the grosser material, but to those ethical and idealistic components which must be the lodestone of the race if it is to emerge from the domination of the animal propensities with which now the battle rages at its height.

I can only explain such advice as I have quoted, with its entire disregard for social ethics, in one way. When such advice is given, any direction of attention to ethics is useless and absurd. Therefore, they wisely leave it out.

One could not mention ethics in advising a young man, during his engagement to a virtuous young woman, to go to a prostitute for sexual relief and health in the full knowledge that he is likely, on each and every such expedition, to acquire such seeds of venereal disease as, on the physical side alone, are likely to maim himself, bring constant suffering, death or worse than death to his fiancée and prevent or forever

taint any offspring of the union.

Glancing at the moral side of such advice, what clean woman would marry the man if she knew these things or, if she found it out after marriage, what one would get over the resulting repression neurosis, à la Freud? And how many men, after thus deluding an innocent girl, and later coming to a correct idea of living, would escape the effects of the psychic trauma and the constant repression of carrying such a secret through life?

This is no chimera. I have often dealt with neurotics, the etiology of whose disease was identical with that of the hypothetical cases given above, and I expect that most neurologists have done the same. Such advice would largely increase the volume of medical business, though it is hardly possible that any giver of such advice ever had any such end in view, and doubtless such advice is given conscientiously, with the best intent, but without taking account of the cost.

To come now to the one reason for any honest physician's giving such advice as a relief for the minor sacrifices incident to an immediate marriage, when either the man or the woman become convinced that health is affected by propinquity and abstinence (logically, of course, the same advice should be given the woman, for not a few women suffer more than men under these conditions) and when the marriage is unavoidably deferred, there is the absolutely harmless alternative of occasional auto-erotic relief instead of promiscuous intercourse, an alternative giving identical results in preserving health, involving no danger of future disease for self, wife and offspring, doing no wrong to others and involving comparatively slight if any moral transgression, the one and only reason, must arise

from the self-consciousness of the adviser and his subservience to the old traditions in matters of sex. Any man with such ideas is still a candidate for Freud's cathartic treatment.

When no promiscuity has existed before marriage, but only minor, auto-erotic irregularities, these are commonly acknowledged between husband and wife, and the marriage begins on a basis of trust and intimacy impossible when one or both parties have had promiscuous relations. Such marriages are more ideal, separation and divorce are less likely to occur, and the untainted offspring are fortunate in the nurture of a real home.

A point sufficiently obvious, yet apparently not often considered by those advising and those seeking the puella publica as a means of relief, is worth mentioning. No physician will advise, and only the most depraved roué will deliberately seek the seduction of a virtuous girl, but in the end it comes to the same thing. Most prostitutes are made, not born, and it is a question whether the man who first degrades and ruins the life of a trusting woman is more to be censured than the one who makes possible the continuance of her career. So many men who have resorted to prostitutes have assured me with such earnestness that they never did nor ever would seduce an innocent woman, and have characterized as the vilest social lepers and criminals the ones who have done so, that I am led to believe that, without this last, limited class to make ready the material, there would be little prostitution. The man with a conscience, who claims to be honorable and still consorts with prostitutes, uses some such specious logic as, the damage has been done, the woman has been ruined, I make things no worse and

am not responsible for any part of her downfall. But if such fallacious reasoning led men to buy horses rendered unsalable by former abuse and then, because they were practically valueless, abuse and drive them to death, arrests and imprisonment for cruelty to animals would be frequent.

Another point worth mentioning is that the relative value of sexual intercourse between married mates, sexual intercourse with prostitutes and auto-erotic relief is ordinarily not considered by those advising or those seeking sexual relief. Nothing in life is more healthful, more satisfying or more ennobling than mutually satisfactory intercourse between mates who are faithful to their vows.

The devotees of promiscuity, with much unanimity, agree that feelings of shame, disgust, and loathing, and conscientious scruples occur after every sexual act with a prostitute. In this connection is the only real application of the old adage, "Omne animal post coitam triste." Here every circumstance militates against the ordinarily good results of the relief of prolonged sexual tension. The act is unconventional and against the general masculine conscience and ideal of honor. The prostitute is very likely diseased. She, as is well known, almost never responds erotically to her paying admirers, but keeps her sexual caresses for the "pimp" or "cadet" whom she supports with the money derived from the deluded men who pay her for the privilege of masturbating in her vagina, which is literally all that there is in the act and all that there is in any act of intercourse where mutual pleasure and orgasm are absent. I am prepared to maintain that while, act for act, auto-erotism is as harmless as ordinary promiscuous intercourse, more harmless if account is taken

of the venereal danger, there is far greater relief of sexual tension, a more complete orgasm and infinitely less shame, disgust and self-condemnation in this practise, provided one knows the actual facts about it.

I do not advocate auto-erotism, or anything except proper intercourse between true mates, but all manner of makeshifts exist, and some are necessary in the present state of society. Regardless of what scientific authority one accepts, even if one takes the most serious, educated view of this practise, it must still be admitted as a minor evil to the individual, and one entailing inconceivably less injury on society, even if indulged in far more frequently than promiscuous intercourse.

In further consideration of Freud's work, with which, it will be observed, I, with moderate restrictions, agree, I append a rather full history of a recent case, with some remarks upon the same.

Mrs. R. C., aged 50, has always been nervous, and since a young woman subject to hysterical attacks. Easily startled and thrown into violent hysterical excitement, after which entirely exhausted and takes to her bed. Educated and intellectual, and often brilliant, vivacious, dramatic. Much interested in others, especially in teaching and safeguarding young children, morally. Well qualified and with considerable experience in kindergarten methods. Father, mother and sisters usually well. Reverses in the family fortunes and an approach to a family tragedy favored her nervousness. Always very gullible and impulsive, craved embracing and kissing, which always gave the pleasantest general, but no local sexual, sensations. Also very prudish, entirely untaught and very ignorant of sexual matters. Married at 38 to a man of

45, who was of phlegmatic, reticent type, reenforced by long frontier experience, a moderate liquor habit, little experience with women and no knowledge of them. He loved his wife in his undemonstrative way, though often harsh, unkind or in liquor. She has always loved him, in spite of the real and fancied indignities suffered at his hands, and in spite of temporary fixation of her affections on others, caused by his indifference or harshness, by their sympathy or importunity, and by her own highly emotional temperament and desire to be loved. Love seems best expressed to her in contrectation, i. e., hugging about the shoulders and kissing, but, in her words, her husband "can't hug and seldom kisses." Last menstruation six months before, but somewhat irregular for 2 years. A quarrel and the feeling that intercourse was bad for her in her nervous condition led her to express a wish not to indulge, which her husband has respected entirely for three months.

When first married she was reproached by her husband for not being able to have children, but became pregnant some 3 years later, had no intercourse, on ethical grounds, after third month, was delivered with instruments of a healthy boy, but after operation for a large tear had a recto-vaginal fistula, which was later repaired.

As a girl she suffered from constipation. After a uterine displacement was corrected this disappeared, but reappeared in obstinate form after child-birth. Large rectal injections seemed to be the only means of relief. She was much disturbed over this condition, ate sparingly, took very little solid food, was much emaciated, started at slightest sound, slept little and, on admission, walked only with a person on either side

who practically carried her. After 2 days she dressed herself, went to meals regularly, ate anything and everything, went driving and walking, slept perfectly, bowels moved with small enema and a little assistance from the nurse, seemed stronger than the ordinary, healthy woman, talked from 2 to 4 hours a day with the physician and, after more or less suggestion and 2 or 3 laxative tablets (Kilgore's formula), which was the only medicine she took, had a perfectly natural movement of the bowels 15 days after her arrival.

The treatment consisted solely in the physician's being a sympathetic listener to her sex history, which she gave voluminously, and with much irrelevant matter. At sore and obscure points the physician stopped the narrative and interjected sympathy and explanation, showing her that she was not the only culprit and that, while he took the same ethical outlook upon her experiences that she did, in the main, she had underestimated the provocation, over-estimated the transgressions, and that some of the fancied transgressions were acts common to all conventionalized humanity and had no religious or ethical significance whatever.

As she was liberally educated, some explanation was made her of Freud's methods, also the writer's sympathetic and suggestion method of arriving at the secret sex lives of nervous and normal people, a method pursued for years before ever hearing of Freud or his school. She was told that, admitting without question that mental catharsis and confession are efficacious, it is still important to know how much of our sex lives are really in the subconscious, or if it be hesitancy and shame at telling that makes so much psycho-analysis necessary. It was suggested that we first talk these matters over, man-fashion, and

then, if necessary, dig into the sub-conscious, if there remained anything to dig for. Her history was given perfectly freely, she sitting upright, facing the physician. At times she exhibited some shame and confusion, and as the later portions of the story, which seemed graver, both to her and to the physician, were told, she often wept, but always said, at such times, "I feel relieved and better to have told you." Usually things farthest away and those involving her volition least were told first. The telling of something or some suggestion from the physician would often cause her to say, "That brings to mind something I have not thought of for years." The experience of the two little sisters all day shut up in the room with the nude older girl was such an one. The last things told and the ones causing greatest display of emotion, and apparently affording most relief, were the experiences with one of her former physicians and those with the young man since marriage. The detailed history follows:

At the age of 8 she was playing with some children in a deserted house. A little boy got them to go to the closet "to see who could make the largest pile." Afterwards she got, or was placed, on top of a boy about her age and was made to imitate the motions of intercourse. She remembered no sex feelings, but had a feeling that this was wrong and had a terrible shock when some older people looked through the window and saw what was going on. No furthr sex knowledge or experience until, when about 10 years of age, a man put his hands under her clothes and felt of her genitals, producing a pleasurable sensation. There was no masturbation at this time. At 14 she slept with an older girl, who asked her to manipulate

her breasts, and to press against her and imitate intercourse. The other girl evidently had satisfaction and orgasm, though she had no feeling at this time. At age of 11 a girl of 15 took her sister and herself into a room and locked the door. This girl was entirely nude and took turns having the two sisters lie upon her and all three had pleasurable sensations. When doing this she remembered saying to the older girl, "This is not the way my sister and I do it," and the sister showed the older girl some slightly different method. The sisters, at times, when bathing, sat in either end of the bath-tub and each pressed her foot against the mons veneris of the other, with resulting pleasant sensations. When the sisters were 6 and 8 respectively they took two boys, aged 4 and 5, and sucked their penes. There was no satisfaction in this, and they were horribly ashamed of it. She thinks that shame and secretiveness were instinctive. The first menstruation was at about 16, and at this time she pressed against a washstand until she had an orgasm. Though much ashamed, this was repeated, but she began trying to give this up very soon, as she and her sister had both become converted. Music and dancing always gave a thrilling sensation, not thought to be sexual. Masturbation was a physical act, so far as she can remember. She always worried, fearing she would have a baby as a result of masturbation. She felt that the practise was wrong and after an orgasm always had a sickening sensation. She read a book on masturbation which made her worry greatly and fear self-injury.

At 22 she went into the room of a boy of 15, on some errand. He seized her dress, pulled her down on to the bed, flushed very red and said, "It will only

take a few minutes." She did not know his meaning till years later. She had no instruction whatever and no thought of the male genitals or their functions, but for many years thought that masturbation would cause pregnancy. She was very much afraid that she had, by her act, ruined the little boys before mentioned, has always been much alarmed at and anxious to prevent any sexual manifestations in children. She was always very religious. At 26, after going South, she had a fever and during her convalescence a step-brother was very kind to her. They fell in love and became engaged. There were the usual embracing and kissing, from which she had general pleasurable sensations, but no local ones. At one time, when she was lying in bed, he lying on the outside of the covers, the room being dark, he took her hand and placed it on his erect penis. She drew her hand away instantly, but he said, "Do this just once," and put her hand back, but she would not keep it there. Then he got up, went around the bed and turned her over. She clutched herself between her thighs with both hands, and he pressed his penis against them (he called it banging), and in a moment she felt wet all over her hands and clothes, but did not understand what caused it. From that time she had a horror of male genitals, which continued after marriage, and for years she would not hold her husband's penis when he asked her to, but has held it some in late years, and pressed it against her, which excites her. This was all that occurred during this engagement, which was later broken. Before this engagement a Mr. S. tried several times to kiss and caress her. He once felt of her hips, and one time threw her on a sofa, though she sprang up immediately and sent him away. She always resisted

this man and hated him when he was away, though, when he did these things, she liked him, despite her resistance, but was heartily ashamed of herself for it. Later her physician, who was in the habit of kissing his young lady patients, would always embrace and kiss her, just as she was going, after a visit to his office. She always felt that this was wrong, though the doctor's wife was present and acquiesced, even urged her to allow this the first time he attempted it. At one time, after he had made a vaginal examination, he kissed and said, "You must give me just one peculiar kiss." He said, "I will promise just to touch you and nothing more." She allowed him to pull up her dress and just touch her privates with his erect penis. Then he said, "You have done so much, you must take hold of it," and she did, just for an instant. She found a spot on her black dress later. Once when she was sleeping with a girl she woke, finding the girl's legs between her legs, and she had an orgasm just as she wakened. At one time she saw, from the window, a man walking down the street, shaking his exposed, erect penis. She was terribly shocked at the time, but this and the experience with the girl just mentioned had not entered her mind for many years. After her marriage and the birth of her child, a young man and woman of her acquaintance fell in love, and they used to meet in her apartments. He talked over his love affairs with her, and one night when he looked particularly nice and talked to her, as he got up to leave she sprang up and followed him into the next room and threw her arms about him. This was unpremeditated and she did not know why she did it. He threw her arms off as if she were a viper and sent her a quotation from Proverbs to read.

She felt very badly and cried much about this, though afterwards she liked him, while hating herself for the act. Later his engagement with the girl was broken and he began to like her, and finally one day put his hand under her clothes and felt of her. She was indignant and disgusted, just as he had been when she threw her arms about him. Later he told her she must kiss him, but she replied: "No, I cannot. I am a married woman." But one day she had an impulse to, and kissed him. After that he often came in, threw his arms about her and kissed her and pressed her against him. At such times he had an orgasm and she herself did once or twice, but there was never any intercourse. One day he came into her room and said he was in torture and that she must help him. She refused, but finally consented and manipulated his penis with her hand for some time until he had an orgasm. She now went away, fearing something worse would happen. She was very sick, reproached herself constantly for her conduct with this young man, fearing she had ruined him. Her husband had been drinking heavily all the time these things were happening, and had ill-treated and neglected his wife. Any feelings she had for this young man have disappeared.

When first married, before retiring, her husband walked about the room with his shirt arranged so that the glans penis was exposed. This disgusted her. The first intercourse was difficult, and she did not get satisfaction. Afterward, although for a month or two they had intercourse practically every night, she frequently had complete satisfaction. Later she asked her husband to press her clitoris before intercourse, and she then invariably had an orgasm. Her breasts were very small and were never in the least sensitive, though she

delighted in being clasped around the shoulders and kissed. After her husband began to wear a truss this pressed and hurt her. They tried the reverse position. The enjoyment was much enhanced by this and much less time was required. They often had intercourse night and morning and sometimes in the day time, sitting or standing. One time her husband came into her room when she was expecting the doctor. He had been drinking, and was sexually excited and demanded intercourse standing, but she was afraid the doctor would come and told him to wait until night and she would do all he wanted. He insisted and had intercourse with her standing. Just as he finished and she was on the verge of an orgasm, the doctor came. Her husband ran out of the room, and she impulsively threw her arms about the doctor and was then horrified at what she had done. Later she explained to him and he was very nice. She had, for some time previous to this, been thinking of him amorously in spite of herself, but after this she attempted and soon was able to refrain from this feeling, and now likes this doctor only as a friend. As mentioned earlier, this lady returned home after a two weeks' residence. Previous to coming she had consulted a lawyer in regard to separate maintenance. Both she and her husband said that they could not and would not endure life together, and, as already said, there had been no intercourse for three months. During the first week at home there was nothing notable to disturb the domestic serenity. They had intercourse twice the first day, and on one other occasion, and once a day the rest of the week. On every occasion but one there was perfect satisfaction to both. It should be added that, as a part of this lady's treatment, her husband received a

long and serious talk from the physician.

Freud and other authors speak of a marked increase of libido in women during the climacteric. I have repeatedly observed this in neurotic patients, as in this case. There does not seem to be enough consideration given to this pretty well-known fact, nor enough practical utilization of it in the relief of these patients. It has been my experience to find many women arriving at this critical period of life still groping in darkness in matters of sex, still beset with prudishness, self-consciousness and shame at sexual matter, much the same as when they were unmarried girls or newly married women. Their self-evolved philosophy, reenforced by the prevalent ignorance and tradition, leads them to believe that consciousness of sex, erotic thoughts and sex satisfaction should always be causes for shame and reprobation in women, and that these feelings should die, and if they do not die a natural death that they should be ruthlessly expurgated at the time of the decline of the child-bearing capacity.

But the erotic thoughts and feelings become stronger as a rule at this very time when it is thought by so many ignorant people that they should become extinct. They have always had worry and self-criticism over sexual matters. Now the struggle is hardest. Add to this the common, senseless belief that sexual relations or satisfaction are prejudicial to the health at this critical time, and we have the woman of a nervous constitution, whose life has been full of perplexities and troubles, in a labyrinth without a thread. Again, her ability to banish sex thoughts and feelings is often so complete that she does so apparently, and will disclaim any of her trouble as due to lack of sexual gratification. She often says she does not want this, not

realizing that, though she suppresses these emotional elements in her nature, they still must manifest themselves, if not in their original form, as physical symptoms or as mental peculiarities. I wish to proclaim my belief, which is pretty near Freud's ground, that most of the neuroses attending the menopause in woman, and in man, for that matter, depend on just such conditions as I have described. I also declare as the basis of this belief that no patient of this kind, whose confidence I have secured before mental disease has supervened, has failed to respond and rapidly recover under the simple treatment outlined in the above case and other cases mentioned in other chapters of this book. Briefly recapitulated, the treatment has been to listen sympathetically to all the perplexing, annoying and shaming experiences and thoughts of sex that the patient could remember, to explain, so far as possible, unknown matters of sex, to satisfy the curiosity, to make it plain that the experiences of any one are not so widely different from those of any other person, to rehabilitate and reestablish the sexual nature as a natural, legitimate, ethical component of the patient's personality, never failing to emphasize that moderate sexual expression is a criterion of health. If the patients were married the problem was settled, if single or widowed, a solution was found by removing the stigma of sin, vice, or immorality from occasional auto-erotic relief when attempts at sublimation were inadequate.

If the foregoing statements seem unnatural or revolutionary I can only add that they are the result of long experience and have been well considered, and I can only say with Luther, "Hier steh ich," etc.

CHAPTER XIII

PRACTICAL SOCIOLOGY

Many needed investigations have been made, and statistics are rapidly accumulating concerning sociological subjects. Abundant literature is at hand embodying the latest and best of our knowledge of the best social living. The lecture platform is crowded with those who have a mission for the good of mankind. Without decrying the undoubted value of obtaining facts and presenting them to sympathetic audiences or through literary channels, it cannot be amiss to mention the method which the educators have at last recognized and on which they are laying great stress at present, namely, the method of individual teaching and influence. This direct advice of man to man or woman to woman, undoubtedly the most fruitful of all measures for social improvement, has been largely neglected from selfishness, self-consciousness, or from fear of trespassing when the most intimate facts of life are the theme.

To illustrate the dangers which are threatening our future, from the seeking of false ideals and the adoption of false standards of living by many of the best educated and most worthy men and women of this generation, and also to show what is manifestly the duty of the individual members of the learned professions and of all altruists, two concrete illustrations are appended.

Recently, by merest chance, I had opportunity for an hour's conversation with a lady whom I had met casually for a few moments' conversation at a social gathering on the previous evening. This lady was liberally educated and possessed an artistic temperament which she had cultivated, both for the love of her art and for the money which it brought into her home. She was married at 28 and is now 33. Her husband holds a position of responsibility at a moderate salary. The marriage is ideal, mutual love and respect have increased during five years of married life. The couple are in excellent health, with no fears on either side of transmitted tendencies to disease.

I noticed, or fancied I noticed, at our first meeting that this talented woman showed traces of sadness or unrest. I accidentally learned that she had no children. When the opportunity for an hour's talk occurred on the following day, after a few moments of commonplaces, I asked her directly why she and her husband had no children. She replied: "My husband and I had no real engagement; that is, we agreed, after falling in love and talking of marriage that if anything happened even a week or a day before the ceremony, to cast any doubt on our marriage being a happy one, we would not marry. I myself determined that I would not have children at once, for if anything should happen that we could not agree it would be better if there were no children.

"For a time after our marriage, a near relative in failing health, demanded much of our attention, though this is no longer a drawback. My husband gets a moderate salary, and I earn considerable; but the expense of a home is large, and we do not feel equal to the added expense of a family, especially since that

would cut down or stop my earnings.

"Then, I love my work, and my husband knows it, and he wishes, because I love it, not to limit it or interfere with it, and he is willing to deny himself anything for me. He also loves me so much that he dreads my going through the possible dangers of childbirth. I know he loves children dearly, for some evenings when I am busy with my work he will go a friend's home just to see and play with the babies. No doubt, in spite of his opposition to my having children, he would consent if I urged it; but I cannot bring myself to urge or suggest it because of the expense and because it would interfere with the progress of my work."

I said to her, "Of course you love children, and sometimes long for babies of your own." "Oh, yes," she said, "I want them, and I know deep down that it is a woman's mission to bear them and rear them, and that there must be a great happiness in it that we are missing, but life is such a problem, isn't it?" Then she said, "It is so hard to know one's duty." I said, "What method of prevention do you use, and do you get complete satisfaction in intercourse?" She said, "We are very moderate, and to make assurance doubly sure, we have no intercourse for about fifteen days each month, and intercourse is very moderate during the rest of the time. My husband sees to it that I am completely satisfied and then withdraws just before he is through. He is well, but not especially robust, and I have feared that this practise was not right and would hurt him." I explained that if they were determined to prevent conception, their method was all right so far as she was concerned, since she got complete satisfaction; but that sooner or later he would, in all probability, suffer from the effects of the intense and

diverting mental application necessary for withdrawal at the correct time, and also from the physical effects of the incomplete orgasm. "How can we remedy this?" she asked.

I replied, "The best way, that nearest to perfectly normal intercourse, is for him to wear a protector." But she said, "He will not do it, as he thinks it is more unnatural than the present way, and fears that it would injure him." I replied, "He is wrong. That way is much better than withdrawal. Nevertheless, if he will not do it, and persists in withdrawal, and you are not shocked at the idea, you can render the mental strain much less and make his pleasure and the orgasm much more complete, reducing very much the chances of his having nervous trouble as a result of this practise, by helping him for a moment, with your hand immediately after he withdraws." She said, "Certainly I would not be shocked, and I would gladly do anything to add to my husband's pleasure or to preserve his health, especially since he has been so good to me."

I then said, "These makeshifts have a legitimate use at one time or another in most families, but I think they have no place in yours at the present time. Every healthy married couple should have from two to twelve children, the number depending on circumstances and conditions, of which the parents are usually the best judges. This is not only a duty to the world, but also to yourselves. Your husband's health will be conserved and his happiness and love for you will be greatly increased. Your own happiness and continued health and chances of long life depend on your having children, in spite of the occasional dangers of pregnancy and childbirth, which all admit. Think of the possibility of losing the husband you love 10 or 20

years hence, and no child of his to comfort your loneliness. Think of what his life would be if he should lose you and with you lose all." She said very solemnly, "I have often thought of those things." Then, stating some undoubted facts, I said: "You do not realize it now, but by having children you will put off the looks and feelings of old age at least ten years. You will undoubtedly have less time to devote to your art, but you will keep in the front rank with less study and less worry, and the added soul that your work will have will enable you to command better pay. After all you will be surprised to find how much more a woman with children is capable of doing than one is who does not have them."

I then told her about other couples who, like herself and husband, had hesitated for similar reasons to incur the responsibilities and limitations of parenthood, and told her of couples whom I had urged to accept their full responsibility, to seek their greatest happiness and to be most useful in fulfilling their natural destiny, and how these homes had been happier, and the women stronger physically and saner mentally, with comparatively little limitation in special lines of work or service. Finally, with a natural egoism, I called attention to my own wife with her six children, and told her with what satisfaction I had watched my wife's growth in grace, beauty and breadth, both mental and physical, and of my conviction that she had accomplished much more with her six children than she ever could have done if she had never had any, etc., etc. The time for this lady's departure arrived, and she said as a final word, "If it is possible for us to have children, you may expect an announcement from me."

Some time ago I met an old schoolmate on the train

and rode with him for several hours. This man was nearly 40 and had never married. He had for years held a lucrative position, and had been doing most excellent and unique work as a high school principal. After talking over old times, I asked him why he had never married, and he gave the usual excuses, but principally he was disaffected from his observations of marital infelicities in homes which he was accustomed to visit, and he was afraid of falling in love with a woman who cared for nothing but dress, amusement and frivolity. He even thought that most women cared for these things only, so ignorant was he of real femininity. It is useless to go into the detail of what I said. Suffice it to say that, for the space of about two hours, I made plain a man's real duty in life as it appealed to me. I also presented, as only one can whose experience has been happy, the privileges and joys of matrimony. I also endeavored to convince him that most women were altogether different from the type that he feared, and that marital infelicity was more often the result of a man's pigheadedness and ignorance than of woman's weakness or malice. I do not know what effect my talk had upon him, for I have not seen him since, but, though he declared at that time that he had never seen a woman whom he would marry, he did marry within six months after that conversation.

The purport of the above is sufficiently obvious. There are many thousands of men and women, fully capable of influencing, at least once a year, a suitable couple to marry, or a suitable couple, already married and undecided or resolved against parenthood, to have children, or of influencing a partially estranged couple to begin over again on a new basis. I think that no

one will dispute that if each one capable took up his or her share of this, certainly not unpleasant form of altruism, the result in increased health, happiness, longevity and usefulness would be incalculable

CHAPTER XIV

NOTES ON BIBLIOGRAPHY

The ordinary bibliography is a very easy thing to prepare and a very useless thing in the hands of the student. The sex literature is so voluminous that the mere naming of books and authors would fill a fair-sized volume. No one man could ever read it all. I do not pretend to have done so, and I will simply indicate, in the briefest manner, what a few of the authors, considered most competent, stand for. It is hoped that this brief indication of the particular viewpoint of authors may be useful to those who, not being familiar with this literature, wish to follow special subdivisions of the subject.

Krafft-Ebing, as a pioneer collector of facts in the pathology of the psychic sex life, has no peer. His classification and treatment by hypnotism of the various perversions, his beautiful chapter on the psychology of the sexual life and his wealth of accurate observations in sexual pathology, have been of greatest value to medicine and to science in general, letting light into the hidden places, compelling investigation and discussion, and bringing about saner judicial methods of dealing with sex perverts. Dealing almost entirely with the pathological aspects of sexuality, and, knowing the devastating results of many perversions of sex, he naturally held a more serious view of the results of the use and misuse of the normal sex function than many later writers, but one far more

liberal and reasonable than that held by most of the writers before him.

Havelock Ellis, in his six-volume work on the "Psychology of Sex," has carefully collected the facts and opinions arrived at by all notable students of sex questions. He has published the opposing views and kept his own opinion modestly in the background. At the same time he has made many investigations on his own account, and obtained the sex histories of some normal people, making these, with the results of his findings in the literature, the basis of a tentative and sometimes pronounced opinion of his own. He has very logically and completely exposed the fallacious and harmful notions which have been, and are to some extent, current as a result of the adoption by profession and laity of the opinions of the older theological, medical and ethical writers, showing that these writers, whose object was the elevation of mankind to a higher sex life, but whose opinions arose from theory rather than from biological facts, have done much harm from the worry, anxiety and false notions of ethics which they have inspired. While there is no pretense at ethical or theoretical considerations in the first five volumes, but merely an attempt at a thorough psychological analysis, the tabulation of authoritative opinions in these volumes, combined with the results of the author's own observations and the recital of illuminating, actual cases, gives to this part of the work great value for one who would treat sex in a sane and practical way. The sixth volume voices more fully the author's own views and, dealing with the sociological aspects of the matter, offers many tentative and hopeful suggestions as to future development of thought and conduct in sex relations. The chapters

on sexual education and the art of love are most satisfactory. Historical completeness and psychological insight characterize his chapter on prostitution. In his chapters on sexual morality, sexual abstinence and marriage, while making the important recognition that changing conditions involve changing standards, and while recognizing the equal rights and the manifest needs of women with men in matters sexual, he seems to be driven by the abuses and inconsistencies of older sexual conventionalities, which, with their many imperfections, have multiplied the wrongs of women and lowered the morals of men to the opposite extreme; a very regrettable tendency, manifest in the thought of some recent writers, to abolish or disregard conventions and to permit temporary unions, a sort of free love which can hardly be conceived of as better than present conditions for the individual or for society. On the whole, his work is one of the most elaborate, impartial and sensible ever written on the subject of sex.

Forel, writing from his own observations, establishes for the people, as well as for physicians, much of what Michelet outlined prophetically (for exact observations were not plentiful at that time) in "La Femme" and "L'Amour." These authors, the one a competent scientist, the other a student and literary man, have done much to promote a healthful, ethical and humanistic interpretation of sexual thought and conduct.

From the medical as well as the sociological point of view, Senator and Kalminer, in "Health and Disease in Marriage," present a valuable treatise which will enlarge the horizon of any scientific student of these matters.

Taylor's "Sexual Disorders of the Male and Fe-

male" is a very valuable work from the medical point of view.

The sociological aspects, earlier discussed by Fournier, have recently been thoroughly investigated by Lidston and Morrow in this country, and both these authors have, from large experiences and a mass of reliable facts, shown to a slumbering nation its proximity to a maelstrom of sexual immorality and venereal disease like that which engulfed Rome and many ancient civilizations. This knowledge is causing a vast amount of investigation and thought in sex matters which must prove of permanent value. It is also bringing to the front many theories and much sex propagandism, parts of which will surely prove of ultimate value. The valuable services rendered to the public by the societies for moral prophylaxis are perhaps the most tangible results at present of the works of these authors.

On the biological side much pioneer work was done by Geddes and Thompson and their book, "The Evolution of Sex," is of great value to-day, if for nothing more than its definite establishment that the functions of man and woman are necessarily different, from innate biological and ordinary environmental differences. All biologists now recognize that man is variable, independent, progressive, and woman stable, sensible, dependent, conservative; that the sexes are not necessarily unequal in power of accomplishment, but that they are never identical in inherent or acquired qualities.

Joanny Roux seeks and finds the rudiments of the sexual instinct in the earliest biological facts and from these first beginnings shows the evolutionary progress of the instinct. All physical and psychic manifesta-

tions are instinctive and unavoidable. There is a sexual hunger which pervades the entire organism and unconsciously seeks its natural ends. Sexual appetite is a later manifestation in the evolution of the individual and after its appearance there is consciousness of its object. This bare scientific statement, though fundamentally correct, when shorn of all poetry and sentiment and made material in its every aspect, abolishes will and choice and leads to a necessity and determinism unsatisfactory for all, but which, in such natures as those of Schopenhauer and Weininger, primarily egoistic, after disappointment, misfortune or excess, leads to complete self-abnegation, negation of all good, and profoundest pessimism.

Idealists, too numerous to mention, mostly before the accumulation of scientific facts, but to some extent to-day, take a diametrically opposite view, give omnipotent power to choice and make reason and the will absolute.

As was indicated in the Introduction, it seems as if a reconciliation of these two widely divergent views must be the only possible right solution and that an Aristotelian "golden mean" is pragmatic, safe and right. In other words, it would seem, and it is to some extent proven, that happy, permanent, biological marriages, full of romance and sentiment and productive of the best offspring, can be inaugurated. This must come about, on the one hand, from a modification of our older, idealistic views of morals and conventions and a restatement of these along lines which coincide more fully with health, happiness and progress; and, on the other hand, from the injection of a liberal amount of romance, emotion and sentiment into the cold, bare scientific facts, realizing all the while that

by replacing short circuits with long ones many hard things may be made easy, and that all finer sentiments, poetry, art, even education, have their beginnings in these same cold, sometimes repugnant, facts of sex.

"The Sexual Life" is a small volume by C. W. Malchow, but it is full of definite instructions for the inexperienced physician and for untutored humanity in general. It will help much toward the harmonious and healthful sexual adjustment of married people. He holds, what we all must admit, that this physical adjustment not only makes for physical satisfaction and health, but is the basis of psychic harmony and companionship and of permanent unions.

Park's "Human Sexuality" should be mentioned; for, though he holds some views which most students now consider antediluvian and unmistakably shows a reasoning born of older opinions rather than of biological facts and takes a rather too flippant, story-telling attitude for so delicate a subject, he has unquestionably devoted much time to a careful reading of the literature of sex. This, with the fact that he combines unusual literary ability and facility of expression with excellent judgment in epitomizing much that he has read, makes this work very valuable as a ready source of the condensed views of many authors on sex subjects.

Rohleder's comprehensive treatise on "Masturbation" stands between the older and newer thought, and while his investigations, largely prosecuted in institutions and among criminals and the lower classes, would tend to show the worst side of the matter, he takes a view which, if more serious than that of most recent investigators, is much less so than that of the older authors. A scientific attitude is preserved throughout

and a disbelief in the serious results so often attributed to this practise except where very excessive or in neurotic subjects. He gives elaborate figures of the extent of the practise and the methods and instruments used formerly and at present. He discusses the psychic and physical sides of the practise and comparies it in its effects with natural coitus, regarding it more harmful, act for act, than the latter.

Moll makes a scholarly attempt to define the sexual instinct, show its origin and separates it into two distinct components, an original desire for detumescence and a later one for contrectation. He gives cases and takes up the various sex perversions somewhat like Krafft-Ebing, and discusses normal sex life from the biological standpoint. His is, perhaps, as scientific as any elaborate work on sex.

Freud's theory of the sexual causation of hysteria and of the neuroses, his psycho-analytic method and cathartic cure by abreaction, his later theories of infantile and child sexuality as determining the adult sex life of the individual, his theory that perversions are the exclusive development of some one and normal sexual life the harmonious subordination of all erogenous zones to the primary psychic and physical reproductive centers at puberty, his theory of the sexual nature of dreams, with "verdichtung," or condensation, and "verschiebung," or displacement, as the key to dream interpretation, are too recent to give final judgment upon, and are too much discussed to need explanation. In another chapter there are extensive quotations from Freud, also an expression of opinion as to some of his theory. I hope I made it clear that, in a general way, I am ready to assent to his views, but that some modifications and additions appear to

be inevitable. It can certainly be said that any one wishing to understand sex, to treat the neuroses, to be expert in the lore of the ancients or to acquire correct views of early education needs not only to read, but to study Freud. The baldness of some of his statements, the shock given by them to many long cherished ideals, and the difficulty of quickly acquiring a working knowledge of his complete psychological system are not adequate reasons for ignoring or contradicting him.

Ivan Bloch's comprehensive treatise, "The Sexual Life of Our Times," was not read until all of this study was completed except the chapter, "Marriage vs. Free Love," which was partially inspired by the above work. His book is very scientific and shows great familiarity with the biological, psychological, anthropological, ethnological and religious literature which has a bearing upon the subject of sex. Though the author's experience and observation have been very wide, one cannot help feeling that a few of his conclusions are derived from a literature not entirely trustworthy. It would be folly here to attempt any detailed review or criticism of this epoch-making book. In his search for remedies for existing evils it seems to the writer that his recommendations of freedom and equality for the sexes in all things by obliterating so far as possible all differences in the sexes, would tend to defeat the undoubtedly beneficial individual or separate biological and physiological development of each sex; also that his advocacy of free love, in the sense of Ellen Key and others, is going to an unwarranted extreme, which, if recognized and accepted, would bring about most disastrous consequences in our present society. We heartily agree with him that relative

abstinence is necessary and that the mark of distinction between human and animal sexuality is the brain; that the task of masculine and feminine natures is different, but that one is no less important than the other; that woman is more suggestible and more irritable; and woman's sex impulse has greater passivity and is more complicated, less spontaneous; that it needs more stimulation; that orgasm is slower; that full strength is attained only after the beginning of regular sexual intercourse; that her sex sphere is greater and more diffuse; that there is more periodicity of desire, more variability and less danger of excess than in man; that love is not only for the species, but necessary for the life evolution and internal growth of the individual; that Weininger's views are unquestionably strongly pathological; that unbounded piety often depends upon sexual deprivation or satiety; that clothing is the sole cause of the exaggerated sense of shame known as prudery; that clothing or partial clothing stimulates desire; that prudery is a way of looking at nudity with concealed lustful feelings; that romantic love is the mirror of personality and classical love is wrongly placed before romantic love, which is the expression of modern subjectivism and individualism; that monogamy is an ideal of civilization never to be lost; that husband and wife should have equal rights; that there exists a normal auto-erotism, which is almost always a precursor of completely developed sexuality, often a means for inducing sleep and repose; that neurasthenia predisposes to masturbation and excessive masturbation is almost always the consequence, not the cause, of associated neurasthenia; only excess does harm, habitual excessive practise of masturbation for a number of years has an injurious influence on

the health; even excessive masturbation may not impair health and working powers, the eternal struggle against the ever-recurring impulse gives rise more to mental depression than to physical harm; that the solution of the sexual problem demands, in the first place, openness, clearness, learning in the department of the sexual, knowledge of cause and effect and the transmission of this knowledge to the next generation; sexual education is an important chapter in general pedagogy.

While fully agreeing with the above, we earnestly take issue with the following statements: "At the present day the question of free love or free marriage is disregardent of legally binding forms of civil and ecclesiastical marriage and representative of all the heartfelt needs of highly civilized mankind.—The nature of human love is by no means unalterable, but changes in accordance with the various developmental phases of the individual, needing new incitements and new individual relationships.—The eternal duration of love is contradicted by the need for sexual variety.—Individual freedom to be regarded as preferable to coercion, freedom best promotes constancy in love."

CHAPTER XV

CONCLUSIONS

This study demonstrates beyond a peradventure that irregular sex acts and feelings in young people and to a large extent in adults are not vices or crimes. Otherwise we are all, for a considerable part of our lives, vicious or criminal. It also shows that advice and scare headlines in the cases of children and adolescents and in adults, self-respect and the best reasoning qualities are insufficient antidotes to the compelling instincts and ruling emotions of sex.

Also it shows that correct thinking and right living are seldom if ever the results of strict conformity to the present moral code, but after and in spite of many infractions of this code, when the sexual emotions have become weakened through over-indulgence or repression and self-condemnation, or brought under control through physiological marriage or when, as the result of knowledge and experience, the reasoning qualities have grown stronger, while the emotional, sensational elements have become weaker or better placed.

It helps to establish what has lately become a well-grounded belief, namely, that normal men and women have the sex instinct and sexual feelings nearer alike quantitatively; in fact, that the whole of the sex realm of man is more nearly identical with this field in woman than many have supposed. As a rule in man the sexual instinct is more easily aroused, the demands are more frequent, localized sensation develops earlier and the

periods of excitement are shorter; while in woman as a rule specialized, localized sensations develop later and may always be more diffuse, sexual excitement is less frequent, desire is less easily aroused; but both desire and sensation are more prolonged and their relief or repression generally produces more profound effects on the psyche and soma than similar experiences produce in man.

Instances are not rare of women having frequent sex promptings and being always ready to respond to sex stimuli; and there are about as many men in whom desire is very infrequent and easily repressed.

In both these instances, while the individuals of both sexes were within the limits of the normal, the women, when suitably adjusted by marriage, were undoubtedly in better health and more ideally feminine, in the maternal, home-making and husband-loving instincts, and no less virtuous than their, as I think, less fortunate sisters; while the men of low sexual potentiality were less strenuous, less positive, seldom conspicuous, and, though departures from the ordinary, moral, normal sex relation were less frequent in each individual case, it was no less the rule that the individual did transgress than in the case of the more virile men.

It confirms our belief in humanity's present, and establishes stronger hope for its future; for, while we may be shocked by the universality of what we have chosen to consider sexual vices and misdemeanors, we cannot help seeing that there is large probability, if not necessity, that these things be present in a humanity that is striving upward from an early promiscuity and polygamy toward the right and proper ideal of permanent, monogamic unions. The conventions necessary to foster the attainment of this end cannot fail

to cause some lapses into the old barbaric state of promiscuity, and also to cause for some time in every virile individual some manifestation of those practises which have, from the earliest times in both man and the lower animals, been concomitant with sexual repression and sexual segregation. It is evident, too, that these practises, once prevalent, must, under the recapitulation theory, have a stage of outcropping in children. The sexual instinct, if it retains enough of its pristine strength in present-day humanity to insure the perpetuation of a positive, virile, healthy species, must have some aberrant expressions and be the cause of some transient, psychic peregrinations as well as of some seemingly abnormal, physical experimentation. To a large extent we have left behind the sexually colored mysticism, the gross Phallicism, the selfish, uncontrolled, shameless and race-destroying sexual freedom of earlier times. To some extent we have developed a class in which the sex instinct has been so subdued and controlled and its grossest aspects so sublimated that proprieties and conventions are observed, and any personal, instinctive manifestations of sex are characterized as vices and crimes and the individual guilty of them worthy of eternal self and public condemnation. If this study shows anything, it shows that, in spite of this attempt at ultra-sublimation, mankind, even in the stronghold where the devotees of an ultimate etherealization of sex into a millennium of earthly, Platonic relationships gather, is still filled with the sedition of strong, fundamental sex instincts. Do not misunderstand me. I believe in a rational sublimation of the sex instinct, but its irrational, sentimental reform must, far from making our generation better and insuring the progress of the race toward more

lofty ideals, make necessary the presence, in the larger part of mankind, of those grosser sex ideals which were rampant in the distant past and which the strong will of asceticism failed to curb in the Middle Ages. Just as in the alcohol question, the ignoring of facts and the telling of lies that good might result, and a superficial, sentimental teaching have been great detriments to the cause of temperance and abstinence, so, in the sexual field, an unphysiological aceticism, the ignoring of fundamental things in our existence and for our perpetuity, the unwillingness to seek actual facts and the disposition to distort them when found, are the greatest hindrances to the elevation of all mankind to a higher plane of rational, ethical, physiological sex life. Let it be plainly understood that it is absolutely necessary for us to retain enough of the primitive sex instinct to impel each sex to seek the other, to make marriage, on the basis of both psychic and physical affiliation, an inevitable desideratum, enough to make man a strong, virile, forceful provider and defender, and woman a quiet, conservative home-maker and willing bearer of offspring, enough of virility to insure the insistent desire for soul companionship and physical union which only can make certain, as the result of harmonious, psychic and physical unions, a progeny, sound in all the essential human characters, for with this alone as a foundation can we hope for new generations who will build upon and add to the mental, moral and physical acquirements of the old.

These facts may not prove conclusively, but it appears from them and from other sources, extremely probable that absolute continence is a relative thing; many individuals of both sexes can by force of will achieve and maintain this state; some subnormal ones

can do this without perceptible will power, and they are the ones who most frequently represent this state as easy and natural, and all transgressions as of Satanic origin.

On the other hand, there are undoubtedly many who cannot, through late youth and early adult years, retain physical health and sanity without occasional, conscious sex relief of some kind; certainly not when early masturbation or an environment tending to precocity have early and strongly developed the sex instinct. But the fact that some people resort to occasional masturbation under the compelling necessity of sex, when a proper regimen and all the moral powers are brought to bear against this or any sex irregularity, would seem to establish that some incontinent natures exist ab origine. Continence has been long the sex ideal; but is strict continence the ideal in all cases, if in some it ultimately destroys health, happiness and usefulness? Many would say no, not at this cost!

Most physicians would say that a man or woman of correct principles, having the primitive sex instinct to such a degree that it is difficult of control is to be congratulated; as this certainly makes for long life, usefulness, healthy offspring and happiness. Such natures, and it would be better if all were such, should early seek and speedily find their own proper mates and establish lifelong, monogamic unions on a rational, emotional and physical basis. When two such people, with moderate intelligence and an ordinary disposition to morality meet, there need be no fear of temporary estrangements nor of the divorce court. If, in the interim between strong, healthy, late adolescence and early maturity, while the life partner is still an ideal, unrealized in flesh, blood and soul, the prepotent sex

characters of mind and body clamor for expression at times beyond the human will to control, such occasional, solitary sex relief as has been practised in most of my cases is not a sin nor a crime, and there is no inevitable, irreparable, moral or physical injury.

Even in early, promiscuous intercourse the participants are often ignorant or break the moral code, against every protestation of their moral natures. These things are, as several authorities have said, the natural, normal manifestations of the best that is in us, under the necessary restraints of a somewhat arbitrary set of conventions, drawn in view of (and certainly wisely) the present well-being and future progress of the race.

This study and many others clearly show the ordinary harmlessness, morally and physically, of occasional solitary sex relief; especially if this is against the principles of the individual and practised *faut de mieux*. They show also the almost invariable injury to the psyche and to the moral qualities, and very frequent physical injury, not only to the individual, but to one or many of the opposite sex, of promiscuous intercourse. If these things are true, why not say so? Why not throw our influence toward protecting youth and future men and women from the serious, devitalizing and deteriorating influences of the latter and express ourselves, if both these things are evils, as in favor of the lesser of these, namely, the former, which is under present conditions by many physicians, thought to be to a certain extent normal, and which is often practised in greater extent without discoverable results, and which, recognizing the possibility of extreme cases, is capable of causing, *per se*, functional disturbances only.

I, and I think most physicians, would prefer to treat and would more confidently prognosticate complete recovery here than in cases in which the neuroses were caused by excess of promiscuous relations, or of physical venereal disease resulting from the same; for in the former case at least the malady is usually purely psychic, met by truthful statements of the dangers of this practise by any common-sense physician slightly versed in suggestive therapeutics, result promptly in complete recovery from all symptoms; while, in the latter case, the psychic trouble is deeper seated and has an entity not overlooked by the patient and not readily explained away by the physician. Others besides the patient have been involved, and the lamentable facts are hard to escape from. And again, when we have the specific, venereal diseases to deal with, we are forced to admit that they are often refractory, at times incurable, and the best physicians may make mistakes in pronouncing individuals fit for marriage.

The countless woes of women from marrying men with germs, both psychic and physical, left from the early, promiscuous indulgence of the sex instinct, the sterility, the physical and mental suffering, and the weak, puny, diseased and diminished offspring, when venereal disease has been introduced into the home, I have shown in detailed statistics in another place.

Intelligent people ought to strive for an abolition of senseless prudery, an escape from the tyrannizing yoke of dogmatic tradition, a speedy eradication of quackery and quack literature in sexual matters, a modification of the extreme tendency to consider all our early sexual secrets inviolate, when by disclosure of our own errors we may keep some one else from

following in the same track or going farther afield.

Facts ought to be obtained and as fast as available a discriminating use should be made of them in teaching young and old.

Sexual promiscuity ought to be recognized as the worst thing for the individual and for society as a whole. The stress should be laid here rather than on masturbation, which is certainly a minor evil for the individual and one which works no harm on the rest of society.

More attention ought to be paid to the early safeguarding of children during their tender years from the evil leaven which leavens the whole lump. It is necessary to infuse into the child and adolescent mind an emotional back fire against the ever-present sexual instinct.

Teach each sex to idealize the other—each individual that romance and sentiment are legitimate and ennobling—teach that each needs the other and that each should so hold himself that he can say truthfully when he meets his mate, "I have fought a good fight."

Teach that the ideal state before marriage is to be continent if possible without self-injury, as continent as possible consistent with health if absolute continence is impossible; that any incontinence must not affect other individuals; that at times incontinence is a symptom of unusually perfect health and not a cause for self-reproach if the proper moral attitude is present and the proper regimen has been followed.

Parents must not escape responsibility. Supervision of associates and literature, the invention of home attractions, setting an example in happy home-making, are unquestionably among their primary duties.

I believe that the possibility of immaturity, lack of

financial resources, incomplete education, *et al.*, are inadequate reasons for late marriage, and that added years of happiness and usefulness, more and better children grown up and established in the lifetime of the parents, more ideal unions, cleaner men and healthier women, all cry out strongly for early marriage. I hope some time to elaborate to some extent these brief outlines. Possibly there is here enough suggestion, if conservatively acted upon, to make burdens lighter in some adult lives and to assist some young people to get a right view and a reasonable control of that instinct which is fundamental and whose farthest reverberations echo for all mankind from the cradle to the grave.

APPENDIX

Miscellaneous Papers and Lectures Discussing Sex in Its Relation to Health, Religion, Education and the Suffrage

APPENDIX

SOME OF THE LESS COMMONLY DISCUSSED METHODS FOR THE ATTAINMENT OF HEALTH AND THE PROPHYLAXIS OF DISEASE

Health is both mental and physical. Mental and physical health are inseparable and interdependent, but I shall lay particular stress upon the former. I am constrained to talk along the present lines because I am conscious that there is abroad in the land a feeling of unrest and discontent, and a vast amount of physical and mental ill health. Much of the latter and most of the former are avoidable, except where there is strong hereditary taint, and then often where the symptoms are recognized and treated in time.

Whether we recognize the soul and the body as separate entities, each created by a special act, dwelling together for a time, or the soul as the refined essence, differentiated from the mere physical to assist life in its progress from the inanimate to its present plane, and perhaps to guide it still through an infinity of higher gradations, we are bound to agree that the soul and body are in large measure interdependent. The man whose only object is to become a bundle of muscles becomes a prize fighter and lives on, dead at the top. The man whose only object is to develop his mind becomes an authority, and lives on maybe, though weak and dispirited, falling far short, both mentally and physically, of the development possible in his indi-

vidual case. Experience teaches that it is possible to have a good, healthy animal which has little mental development above the purely automatic. The converse is not true, and of the comparatively few instances where a frail physical has been united with a highly developed mental organism, a large proportion have had the bond dissolved early by some intercurrent disease.

Students and educators have their theories, and all wish to know what rules to follow to attain the highest mental development consistent with a long, happy, useful and fruitful life.

I shall try to give you, in homely phraseology, a few of what seem to me to be cardinal principles, which have, during the last fifteen years, from medical and lay reading, from personal observations on myself, from a moderate experience with defective children, from several years of the general and several years of the special practise of medicine, impressed themselves upon my mind.

In all my reading I have never seen such a mass of valuable scientific facts as to the proper care and training, both mental and physical, of children and young people, such an epitome of the world's literature, tabulated and correlated and made more valuable by much original thought and investigation, as is to be found in a comparatively recent work, "Adolescence," by Dr. G. Stanley Hall, of Clark University. So far as the prevention of mental and physical disease in adolescents, and the methods of realizing the highest efficiency are concerned, this work leaves little to be said, with our present knowledge nothing that I can say authoritatively at this time. The reason for mentioning Doctor Hall's book in this connection is that

I have been for years, in a crude way, trying to teach adults many of the facts detailed there as properly in the curriculum of the adolescent. I subscribe to his teachings, but offer a plea for the continuance of my former methods with adults, at least, until his doctrines shall be sown so broadcast that this is no longer necessary. He teaches that the play instinct, the muscles, the sense of the beautiful in nature and art, should be devolped in young people, and that proper hours of study and suitable hours for sleep should be insisted on. If all this is good for the child, why is not some of it good for the adult? You remember the quotation, "Milk for babes and meat for strong men," and perhaps offer it to me as answer. To this I should say, that milk should still, along with the meat, enter largely into the diet of strong men. I believe that the only El Dorado, the only fountain of youth, is to be found in carrying the care-free hours, the deep joys that need but a trifling foundation, the inexpressible fragrance of the flowers, the ability to be diverted from sorrow or trouble or pain, the buoyancy and excess of vitality which well up within one who feels himself a potent factor in the universe, glad in the unalloyed and indescribable joy of living, over into adult life from the childhood of every man and every woman as a large and inexhaustible reservoir to be drawn on ad libitum. To do this it will be necessary to follow out, in a measure, those habits of life, mental, moral and physical, which made us strong, healthy, happy children; and if, perchance, we were puny and weak, we should abandon the methods which made us so. It is difficult to prescribe definite rules which will apply to all cases, as individuals vary so much in capability and endurance: but it is safe to say that eight hours

of work for the average brain worker is enough; that eight hours should ordinarily be given to sleep, and that the other eight hours should be spent in light reading, games, play, physical exercise or work. Hard physical work of some kind, work that causes deep breathing and profuse perspiration, should be undertaken by both sexes several hours each week; or better still, several hours each day in the year, golf, tennis, football, gymnasium work, but, best of all, tilling the soil. It is well known that the deep breathing expands the lungs and gives them greater permanent capacity for taking in large draughts of the necessary oxygen-bearing air; that the profuse perspiration removes many effete and poisonous products of metabolism from the inside of the body to the surface whence a good bath removes them to a safe distance. It is equally true but less thought of, that muscular activity takes blood from the brain to the muscles, and, without effort, the mind drops its puzzling and wearing problems and enters into the song of labor and the happy communion with nature which was the greatest pristine blessing, and whose continuation will be our salvation.

In connection with what I think ordinary men and women should do all their lives, I introduce here a condensation of a few pages of "Adolescence." "Muscles are, in a most intimate and peculiar sense, the organs of the will." "Modern Psychology, then, sees in muscles organs of expression of all efferent processes." "For the young motor education is cardinal, and is now coming to due recognition; and for all education is incomplete without a motor side." "Skill, endurance and perseverance are almost muscular virtues, fatigue, restlessness and lack of control are muscular

faults." "There is a close relation between sexual and motor vigor. Education of one set of muscles causes indirect education of the corresponding set on the other side." "Why then may not education of any set of muscles assist in the development of the soul as undoubtedly education of the mind indirectly increases the education or, at any rate, the educability of the muscles?" "Many young men, and probably more young women expend too little of their available active energy upon basal and massive muscle work, and cultivate too much and too early responsive work. The great influx of muscular vigor that unfolds in adolescent years, originally necessary to successful propagation and as an expression of virility, appears to be a very plastic quantity, so that proper exercise at this age is probably more important and all-conditioning for mentality, sexuality and health than at any other period of life."

Many people think that they devote sufficient time and effort to muscular exercise when the time so given is entirely inadequate. Those who study and teach as well as those who have exacting business duties are prone when the work of the day is over to carry the burden of it on with them into their home life, into their walks and drives, and through all their waking hours. This habit becomes so fixed that finally in many cases it interferes with sleep. Most of the worst cases of insomnia are, so far as one can judge, brought on by this bad mental habit. But how can one avoid this habit? The mind cannot well do two things at once. The mind should be so stocked with pleasant things of diverse character that through all one's hours of work they can be felt almost waiting for their turn, ready at the close of the period or the day to

rise above the threshold of consciousness and occupy the mind completely and pleasantly until the hour for sleep. It is extremely dangerous for any man to become a specialist in any line which requires prolonged mental application unless he has one or more hobbies, to him about as alluring as his work, which he can ride when his work is done. Although some one has, as the result of experiments, declared that it makes no difference what one is doing, that merely being awake tires the brain as much as to be doing specific things, few would agree with this, and the clinical experience of physicians and neurologists is against it.

It is pretty well demonstrated that, though there is a certain amount of brain fatigue from merely being awake, unless much hard thinking is given to special problems, afferent impulses pass along the conducting mechanism to widely separated centers in the brain or to automatically responding centers, and these, in turn, cause efferent impulses to go to the proper parts of the periphery. The brain, then, from this general stimulation, becomes about equally tired throughout, while even such specific acts as walking or ordinary talking have become so nearly automatic from constant repetition that their execution does not depend on exhausting labor of brain cells, but largely on the automatic action of lower centers. On the other hand, the constant dwelling on one subject which requires deep thought, daily, weekly and yearly, requires the continual activity of one group of cells, and may lead to insomnia, illusion, obsession and delusion. The remedy is to have or to make other interests, of a diametrically opposite character, so fascinating that the mind will readily drop the main problem and will become absorbed in the others whenever it is convenient or neces-

sary. An interest of this kind, in order to be ideal, should not require too much thought. Its pursuance should tend to become automatic. Then the work of the nervous system devolves, in the first place, here, as in every pursuit and in every problem, on the conducting mechanism, which may be likened to the telegraph wires, both as to is function and as to the likelihood of its becoming fatigued; but, secondly, on the reflex center, whose work of converting afferent into efferent impulses, as compared to the problem-solving activity of higher centers, may be likened to the taking of an accustomed stroll down a familiar village street in comparison with the making of a path through the primeval wilderness.

Outside the ordinary worries of business lie two great powers for joy and reverence, happiness and hope. They are love and religion. These are often so perverted by men, so diverted from the proper channels that, instead of bringing happiness and hope, they bring misery and despair. I am not referring now to people of bad morals or irreligious tendencies, but to educated people who desire to make the most of life and do their every duty in it. Before entering upon any discussion of these two greatest factors in our human life, let me say that ex-President Roosevelt, by his practical teachings, has shown that he thinks that love, or sex, as you care to put it—there is no love without sex and no sex without love—is the greatest, most important thing in the world. Dr. Minot J. Savage stated in a sermon the same thing in so many words. Dr. G. Stanley Hall, by his long labors in child study, as well as by his literal statements, endorses the same opinion, and I venture to say that nearly all thinking men and women the world over will agree with this

thesis. Doctor Hall states this most positively and brings out most clearly the close identity between love, the greatest thing in the world, and religion.

I quote and epitomize somewhat from "Adolescence," pp. 292 et seq.: "It is thus, no accidental synchronism of unrelated events, that the age of religion and that of sexual maturity coincide. Plato's love of the good, beautiful and true is only sex love transfigured and transcendentalized. The Bible is better in making sex love the best symbol of love of God and man. As Weissmann makes the entire soma the servant of the germ, the biology of sex makes reproduction the consummation of life, the reason for all secondary sex qualities, the foundation of all arts of courtship, the most unitary and most intense psychic experience, so religion is union with God, to which everything in the religious life tends. Love is the greatest thing in the world, for the religionist and for the amorist. They both give the strongest motive to asist and to renounce the will to live. Religion is at its best when its earthly image is most spotless and untarnished. Love is at its best where religion is purest and most undefiled. Religion is indispensable to perfect love, true piety is earthly love transcendentalized, according to Jesus' teachings and the saint is the lover perfected. Christianity gives a yet higher interpretation of love—the greatest power of the soul, fixed on the greatest object, God, and next to him, man. Conversion is natural, as life shifts from the autocentric to the heliocentric basis or from the self-cared-and-caring-for stage to a stage where altruistic ideas enter, and the world at large is cared for. Youth seeks to be and know the greatest in man's estate. There are anticipations of greatest joy, which only true marriage and

parenthood of body and soul can give. It is the dawn of imagination which supplants the individual limitations and expands the soul toward the dimensions of the race. Girls wish to be romantically good, pure and beautiful. Boys dream of leadership, victory and splendor. Now prepotent hereditary tendencies clash or combine and the characteristics of all the ancestry seek to show in the individual. It is thus well for adolescents to have a series of interests, fevers and flings. It has been well called as dwarfing to find a life vocation in the first field as for a plant to go to seed from the first pair of cotyledons. No age has such many-sided interests. Nothing human is alien and all this stretching of the soul to larger dimensions is Nature's way of liberal culture to full-orbed perfection."

Two things, then, love and religion, are the greatest things in the world. This is certainly true so far as physical and mental health are concerned. There are a few people, who can, from choice or necessity, remain single and, by an absorbing interest in science or some other pursuit, or by a dissemination of their affections over the community or all mankind, keep themselves youthful, happy and useful. The larger number of men and women who attempt this find one day that they have fallen far short of their possible physical activity and mental attainment. The attitude of many people to-day, as much among scholars and psychologists who should know better, as in any class, is entirely wrong. Some say that to marry increases their cost of living and entails a sacrifice for the family of personal luxuries and comforts. Others say that the time and effort which go to rearing and caring for a family will prove serious drawbacks to

them in their life work and cause them to fall short of their life ambitions. I contend and experience proves that this is not so, but that the ordinary person, in indifferent circumstances, becomes ultimately better off and happier married than single, and that there is no bright, keen, wholesome, intellectual, vigorous man or woman single, who would not be more bright, keen, wholesome, intellectual and vigorous if properly married. Do not mistake the meaning. There is only one legitimate ground for marriage. It is mutual, abiding affection. Such being the case, there must be some people who for one reason or another do not fall into this group, but I believe most sincerely that every young man and every young woman, after acknowledging his or her indebtedness and allegiance to the Power which placed them here, should deem it the principal object in life and the first and most essential preliminary to any career, to become so essential to the life of some one of the opposite sex, inspired by the same feeling, that marriage and its fruits will be the only possible course. Such a looking forward, such a readiness to participate in the highest life of the present and in that unknown future of the race, especially on the part of those educated and thoughtful people to whom living is a serious business, and whose inmost desire is to contribute to the sum total of human knowledge and happiness, would surely result in an astonishing increase of human happiness, in individuals more capable of sustained mental and physical effort and in more happy children of a good inheritance. The romantic realm of fancy, the day dreams of youth, are not impractical or chimerical. Every young man should legitimately dream of some day finding a woman who is absolutely essential to him, whose caretaker,

lover, he will be while life permits. Just as properly every young woman should dream of and look for the Prince Charming, in whom, with infinite tenderness, she can place an abiding trust, and at whose side through all the years she shall continually have a foreglimpse of Heaven. In this matter of love and marriage I realize that there are some shipwrecks along the coast and that occasionally a vessel goes down in deep water, but a few shipwrecks do not prevent the building and launching of ships nor intimidate the vast merchant marine nor the invincible armadas which sail our seas. These wrecked lives are, I recognize, the exacting and saddening tribute which romantic love pays to civilization. It is one of the not understandable, inevitable, hard facts of human experience, placed in the same category as unfortunate births, universal sorrow and premature deaths. Yet is not this sacrifice more than compensated for by the overwhelming majority of happy homes, on whose altars the fires of mutual sympathy, abiding race interests, conjugal, filial and parental love, kept burning, are beacons to the derelict, and gladden, by their warmth and brightness, the elect, leading ever upward to higher development to loftier beatitudes, our race, the "genus homo sapiens," giving man that terrestrial Eden which is the greatest compensation for losing, if must be, the strongest reason for expecting, as we all do, that unexplainable etherealization, in some future time and place, of all that is best in man?

I believe further that much time would be saved, much mental unrest and wear and tear and nervous disease avoided, if every one could recognize a few fundamental truths, or hypotheses in the religious side of life. A finished system is impossible except to the

exponents of a dogmatic theology, which is going out of date. It does seem to me, however, that the same intelligence and thought, and the same rules of logic that we use in other things, if brought to bear on man's origin and destiny, would lead to "an unfaltering trust" in an all-wise, beneficent Creator, a desire to find and do His will, and a belief that such immense preparations never could have been made for a brief terrestrial, largely physical existence, and that there is a plane of higher life, broader attainment and fuller knowledge. I think that most men would accept something of this kind if they did not stop to quibble over details. A man says he does not believe this or that tenet of a certain religion, and finally he puts that particular doctrine for the whole system and refuses to believe in religion at all. A complete system, with present knowledge, is impossible except to those in whose mind theory and knowledge are synonymous. But from the intellectual side that a man may do his best work and from the medical, physical side that he may attain and retain the best health, I believe the calm repose in certain fundamental truths—to me, at least, fundamental—is necessary; that the settled acceptance of the hypothesis that man's sphere transcends the temporal and the physical, just as we accept, without argument, until disproven, the hypothesis that man has reached his present state by passing through innumerable lower forms is essential; that the tentative acceptation of such details as the individual has time or inclination to work out in his own mind—just as many accept and believe, although it is yet unproven, that the origin of life is in the inorganic world —is very important. To arrive at some conclusion in regard to religion is important as a purely prophy-

lactic measure. A man of great mental stability might have a mind, unsettled in all these matters without danger to its integrity, while another of smaller mentality might succumb or lose mental health or efficiency because of his inability to put these matters away when their interference with the daily duties of life made it necessary. Religion and insanity, as all know, are very closely allied. One reason for this is that weak minds are so constantly agitated over minor religious problems that finally these ideas become obsessions, then delusions, to the exclusion of all normal mental activity. This unsettled state of the mind in religious matters causes the individual to be unsettled in other matters. He does not give due weight to his instincts or judgments. If he adopts one line of conduct he wonders if he ought not to have adopted a different one, and is never able to decide definitely which is the best course to pursue and then leave the matter.

Hypnotism. In order to show the value of another prophylactic agent, viz., auto-suggestion, which is a form of hypnotism, it is necessary to tell how hypnotism is induced and some of the things which it does. It is a general opinion that, although we cannot explain how it is done, suggestion is the chief agent used in inducing hypnotic phenomena, and that all the various devices, fixing the eyes or thoughts, passing the hands in front of the patient, exposing to a brilliant light, etc., are, in effect, mere schemes for fixing the patient's attention, to make him more willing to accept, and to increase his power to accept suggestions.

I agree with the view of Meyers, expressed in "Human Personality," Vol. I., p. 167, that "Suggestion from the hypnotizer, except in rare cases, where telepathy or some other unknown force is present, is

soon transformed, in the hypnotized, to suggestion from himself; or, in other words, the hypnotizer, by his suggestion, starts a train of thought which the patient himself has started many times, but which now from the different conditions, or from the reenforcement of the hypnotizer's personality, or for some unknown reason, goes on to a definite result, whereas on former occasions there was no result." This shows all that it is necessary to show in this connection, viz., that hypnotism is largely the result of self- or auto-suggestion. Practise, and the placing of ourselves in a proper attitude, will enable us to dispense with the outside agent or hypnotizer.

Burnheim states a well-known fact when he says that "we are all naturally suggestible." Through suggestion and hypnotism we wish to increase our suggestibility, to make our physical organism more readily obedient to what we wish to do; or, in other words, in order that there may be harmony between our higher or soul experiences and our lower physical or somatic experiences, a happy blending of all the functions of the organism, a unified consciousness, a feeling of well-being or optimism, rather than a condition induced by discordant elements in these functions which results in a feeling of ill-being or pessimism.

Schemes of self-suggestion, as Meyer calls them, should be encouraged if initiated by people who know what they are doing. The objection to Christian Science, then, is not to the exercise of exactly this principle by those qualified, but to its indiscriminate use on all occasions by ignorant charlatans, for all organic and functional diseases to the exclusion of all other treatment. We all need to cultivate the power of self-suggestibility enough to prevent little, trivial messages

from the body organs making a definite or lasting impression on the mind.

We need to be able to say to ourselves if, after wise discrimination, such is found to be the case, that this cold is transitory, this neuralgia is ephemeral, and that time and care will restore us to a normal condition. We need to be well enough balanced and single enough in our purpose to live our own lives, to be natural, calm and undisturbed by trifles in our own somatic life or in the conduct of others, with fountains of joy welling up in us, inexhaustible for ourselves and others, rejoicing in all nature, doing our utmost to make man and Nature rejoice, meeting life in all its phases with a firm purpose and a joyful seriousness, born of an equally strong and perfectly harmonious body and soul.

RÉSUMÉ

1. The only method of insuring a continuance of healthy bodies and joyful souls throughout life is to continue to some degree the occupations and pastimes of childhood, admirably outlined in "Adolescence," throughout the adult life of every man and every woman.

2. Violent physical exercise is desirable, to give strength of muscle and will, also for the benefit of deep breathing and profuse perspiration, and for determining the blood from the brain to the muscles.

3. Love is a potent hygienic agent, and should enter largely into every life. The ideal is the deepest of human feelings, the love of man and woman, resulting in a happy, fruitful marriage. If, from the "irony of Fate" this is impossible, this inexhaustible capability

of loving should be diverted into love of Nature or science and altruism, thus ennobling and crowning the lives of those doomed to "single blessedness," as well as brightening and blessing the lives of others.

4. Religion, which is inseparably bound to love, is another powerful agent for health when rightly interpreted, and for disease when wrongly interpreted. We consider right interpretation recognition of a Creator and allegiance to Him; a knowledge that we are here to attain the highest physical, moral and spiritual development; a belief that the highest refinement—"the sugared-off essence"—of this life will be the beginning of a future existence.

5. Self-hypnotism, or auto-suggestion, is invaluable, because it enables one to dispel trifling troubles, worries and sickness from the mind and body. By means of this we control our proneness to magnify symptoms, diseases and labors.

Finally, all things should contribute to establish a "mens sana in corpore sano," making it possible to meet life cheerfully, manfully, faithfully, according to one's endowment and advantages.

A LAY SERMON ON THE DUTY OF THE COMMUNITY TO ITS MEMBERS

In introducing to you a former speaker who, like myself, was a layman, your pastor mentioned the home, the church and the school as the chief factors in determining the advance of civilization. These agencies properly cooperating in the education of young people will give them more lofty ideals and will help to make the men and women of the future physically, morally and spiritually better. The ministers will take care

of the church's side of this problem, the teachers and superintendent the schools, and every one knows or thinks he does what the home should do for a child in order to make him a good citizen and a virtuous. If this were all, there would be nothing for me to say; but it seems to me that one important agency in the influencing of young people and adults has been omitted, and that is the community. You might call my subject, "The Duty of the Community Toward Its Members." To make it more specific, what is my duty as a member of the community in addition to the duties of home, church and school, toward the other members of the community. How shall you or I help our brother man to lead a happier, a higher, a more useful life, and how shall he help us to do the same?—If I were a minister and could preach from a text, I think I should choose this one, which is, I believe, found somewhere in the New Testament, "Though I speak with the tongues of men and of angels and have not charity I am become as a sounding brass and a tinkling cymbal." Charity is, I think, in the New Version, translated love. All mankind is selfish and ought to be. Man's first duty is, at least so far as this world goes, to himself. He should begin by making the most of himself. Then his duty spreads out from self in ever-widening circles to his kindred, his family, his friends, the community, the State, the nation and all mankind. Too often we become so absorbed in our own personal affairs and in the pursuit of our own ideals, be they high or low, that we forget entirely the larger demands of the community and the race. In my judgment, the ideal person, the one best calculated to make the most of self, to be best in the home, to be most useful in the community, is that one who early recognizes the demands

of self and the needs of the community and then, with calm deliberation and honest common sense, gives to each the proper share. I suppose it was the purpose of the ministers, in asking us laymen to speak here Sunday evenings, to get our views of life and, in some measure, our individual ideals, thinking that, if they were not strictly orthodox and if they were not the highest, they might be of some use to some one, and perhaps help to bring the minister, the teacher, the business man, the lawyer, the mechanic, the laborer and the doctor into closer relation with each other. Shall I then give you a little of my crude philosophy of life? I do not pretend to follow this very closely. Neither do ministers always practise what they preach nor doctors take their own prescriptions. If the ideal is too low the ministers must correct me, if weak on the educational side the teachers must instruct me, if not enough attention is paid to the material side the business man may stop me.

I have spoken of my subject as our duty toward each other, or what each of us owes the community. No one can do his duty as a unit in the social fabric unless he first has good health, learns self-control and performs his obligations to himself and his family. Egoism and altruism are inseparable. The obligations of a man as an individual and as a member of society are so inextricably blended, the former coming, in large measure, before the latter; and the extent and value of the public service depend so largely upon the thoroughness with which the individual's duties to himself are performed that, if I sketch for you my ideal of correct living for an individual man or woman, and the means for the attainment of that end, it will be easy for you to abstract from the life of the individual

as a whole and see at a glance the portion of his energies which he naturally gives and which he certainly owes the community.

Every young person, as soon as he is old enough to think, ought to earnestly desire to be healthy, useful, happy and reverent. This is perfectly legitimate selfishness. I use the words selfish and selfishness not in the broad sense in which they are ordinarily used of exclusive self-seeking, but with the meaning of seeking one's own interest or advantage to make the most of self and at the same time to work no injury to others. To attain this end he should use his muscles and his brain about equally. Work of all kinds is necessary for most people; it is a great educator for all. He should be diligent in his studies, under the direction of his parents and teachers, in order that he may acquire as much as possible of the world's useful knowledge. He should spend considerable time in play—for that matter we should all devote some time all through our lives to pure fun. He should keep good company, read good books and identify himself with some church, for the church, despite its faults and disregarding one's duties in that direction, is the greatest teacher of the three essentials, morality, reverence and self-control. As soon as our ideal boy or girl is old enough, he or she should learn from parents, teachers, ministers and all the rest that so far as we can learn we are all placed here chiefly for two purposes, to be happy and to be useful. To be truly happy and really useful a certain line of conduct is required which it takes the most of us the best part of our lives to discover, and we owe it to our children and the children of others to help them, to the best of our ability, to start correctly and to follow persistently the correct way, as we see it, toward

the attainment of these two ends. Our ideal person should, first and most important of all, resolve to be strong and well and to keep so, so far as possible, all through life. This is of utmost importance, for the reason that it is extremely difficult for any one and impossible for most people to be either happy or useful without first being in good health. Out of the innumerable rules for becoming strong and robust, which are practically the same as those for keeping in that condition, I mention a few which should be known and followed by every one: pure air always, and a part of each day spent out of doors, an abundance of simple, nourishing food, of great variety, well cooked and eaten regularly. An abundance of pure water also is an absolute necessity.

Tea, coffee, tobacco and condiments, while perhaps beneficial in some cases and, if used moderately, often without apparent harm to adults, are always injurious to young people. Habits of industry should be acquired early. Most people need to perform regular work to obtain the necessities of life. All people need work in order to keep well. There are two kinds of work, work with the brain, or mental, and work with the hands, or physical. Some people are brain workers and some labor with the hands, but every one should perform a certain amount of each kind of labor. I think the greatest causes of ill-health in the world are that brain workers do not do enough work with the hands, and that hand workers do not think enough. Play is more necessary than work for the child, and as necessary for the adult. The same kind of play or amusement is not adapted to every person, but it is safe to say that many of the good times for every one should be enjoyed in the open air. Many people can-

not, or think they cannot, afford time for play and diversion, but work may often be used as a substitute for play. Brain workers can often get as much diversion and more profit from periods of work on a farm than they could get from the same amount of time spent in watching a ball game or riding horseback; while muscle workers may get the necessary change and diversion from reading and study, which will be of actual money value to them in doing their work and in preparing for other kinds of work.

For years I have preached, so far as a doctor may preach, a vocation and an avocation for every one; in other words, a business life work, and a hobby or fascinating outside interest. This hobby may be one of many kinds or several kinds of work or play, according to the pocketbook of the owner of the hobby, and this outside interest, or hobby, or avocation, may change many times in the course of a lifetime. Sheer idleness is always to be discouraged except in a few conditions of temporary illness. It is the worst foe to good health, to happiness and to usefulness. I want to impress one thing upon every one of you, and that is the absolute necessity, if one is to be happy, healthy and useful, of frequent complete changes in occupation of so radical a nature that the chief work or anxiety, if there be anxiety, of life is completely forgotten for a few hours or a few days in the fascination which attaches to some extremely interesting work of a different kind or to some legitimate amusement. Humanity, in seeking relaxation, has devised many forms of so-called amusement or diversion which are not such at all and which always, sooner or later, do harm to the individual who seeks them, bringing misery to his family and imposing a tax on the community. I need

name but the three most conspicuous forms—disobedience of the accepted code of morals in illegitimate sex relations, the abuse of alcohol and drugs, and gambling.

As a student of human nature and a physician of some experience, having treated the bodies of many who have followed, to their sorrow, the first two of these so-called amusements, and the minds of some who have pursued the third, I can honestly and seriously warn any who wish to preserve good health and their peace of mind to respect the accepted code of morals, to avoid strong drink and habit-forming drugs, and to keep clear of anything like bucket-shops or penny-ante.

We should teach our young person that he has duties to himself and duties to every one else; that he does not live to himself alone, but that he is a part of the whole and has privileges as well as duties in perpetuating and improving his kind. This latter thought, if early inculcated and constantly dwelt upon, would, I believe, keep many a young man from going after the "strange woman" and many young women from after-lives filled with regret and shame.

It is the duty of us all to teach, and of our young person to learn, that greater than work or play, more important than all else except a proper attitude of reverence toward the Power that placed us here, is our privilege and duty as man or as woman toward mankind, toward the race. Let it be plain that this duty or responsibility is not or should not be a cross or a burden, but along the line and in full accord with the greatest longevity, the deepest happiness, the highest achievement of the individual. All young people should look forward to the choosing of a life companion, marriage, a happy home and healthy children as their first

and greatest obligation to the world and to the Master Mind which created it and them. They must be taught to realize that in properly fitting themselves to choose, in choosing and in dwelling permanently, each with his or her own proper mate, is not only the fulfilling of their greatest obligation, but that therein lies the way to happiness, usefulness and longevity. Many nowadays have forgotten the command to "be fruitful and multiply in the land which the Lord thy God hath given thee."

Some few must always fall short of this supreme realization of life's duties and privileges. To those few, or rather to the unmarried women, I could talk long and with great sympathy and admiration for the way they have borne, are bearing and will bear their part in the world. President Taft has recently spoken of them as a class with many words of encouragement and admiration.

The unmarried man, with some exceptions, needs little sympathy and no admiration, and a heavy tax should be imposed upon him, increasing yearly after he is 25. The man who is so supremely selfish or has so little confidence in his ability to maintain a family that he deliberately refuses life's highest estate and happiness for himself, refuses to share his joys and sorrows with, and to love, cherish and protect, the woman who is his natural companion and helpmeet, refuses to give, if he is reasonably sound himself, to others the life which he has and enjoys, merits no consideration and nothing but opprobrium if he does these things knowingly and with malice. I believe it is ignorance and lack of clear thinking that has made so many men to-day libertines or bachelors, in the first case objects of disgust to themselves and of pity and

loathing to society, in the latter case simply, to themselves, spectators and not partakers in human life at its fulness; to others, selfish, weak or misguided, non-contributing members of a society which makes them possible and supports them, but in which they have really no hand and no voice.

Let us teach our young men that the greatest vice, perhaps the greatest crime, is to seduce a woman. Let us also teach them that it is undoubtedly a cruel, deliberate moral wrong, perhaps as bad as the first, not to choose, in early manhood, a suitable partner, to remain faithful to her, to have children by her and to support her, rear them and protect both. Of course, there are some few exceptions to these sweeping statements which I cannot enter into here, except to mention a few.

The loss of one's chosen mate might be a good reason for a single life, always true to the first ideal.

Ill-health or sterility in man or wife might be, often would be, a suitable reason for no children. Inability to support might be, in some instances, sufficient justification for a small family.

I do not want to be long-winded, like the ministers, and I need say little more. The novels leave people, when they are married, to live happy ever after. This ought to be the case and would be more generally if there were more explanation and teaching of this branch of domestic science, more recognition of a Spencerian ethics, which is a postponement of present transitory and superficial joys for future deep and lasting ones.

I hope I have made it clear that the object of all education is to fit a person for life; that life's duties and privileges are two-fold, to one's self and to the

community. I hope it is perfectly clear that for individuals to perform their duties to the community and the race in their fullest sense it is necessary for men and women generally to enter monogamous, life-long, fruitful unions; that when they do this they at the same time most fully subserve or consult their own selfish interests which, to all, are happiness and long life.

Let me emphasize this last point. Did you ever see a public-spirited person who had nothing to do for himself? Do you apply to a street loafer for money for the church, or to hard-working people who have families? Do you know that sanitariums and hospitals are largely filled with maiden ladies and bachelor men, widows and widowers?

For an individual to do his duty in the community, he must be selfish or natural, healthy, happy. If he is natural he lives out life in its fulness, as it must have been intended to be lived. He loves and is loved. He has those who look up to him and who are dependent on him, in the center of the home, by the household penates. That fireside, the radiance of which has softened his heart to wife and children, sheds a warmth which reaches outside of home and wife and children and impels him to labor for the betterment of the condition of his brother man.

I believe that all altruism springs, in the first place, from selfishness or, to paraphrase it, one who, through proper self-care, culture and proper provision for the necessities, having a due sense of the responsibilities of life, following, primarily selfishly, the course indicated above, is, of necessity, contented and happy. This contentment and happiness very seldom degenerate into permanent self-complacency, but one who thus unconsciously grasps the fleeting phantom, happiness,

soon realizes how enviable his position is and how thankful he should be that "his lines are cast in pleasant places," and the next step is to feel sorrow for the unhappiness of others whom he sees around him. Thus he begins to try to help others to a higher plane of living and to more real joy and comfort, like his own. In this way, I think, most of our ideas of philanthropy, social work and religious help have been developed.

Then, in order that we have more interest in public affairs, that we do our duty by our neighbor and fulfil our obligations as men, it is of prime importance that we begin by being somewhat selfish in the way I have indicated, protecting, acquiring and providing for ourselves, assuming life's duties, privileges and burdens selfishly, perhaps, for the sake of our own personal happiness. If we have wise counsels and do rightly we shall inevitably end up by becoming, from the reflex action of our own health and contentment, altruistic, or interested to feel for and help others in the community and everywhere.

I am willing for you to conclude that I have roughly and briefly given you a little of my philosophy. I would not convey the idea that it is solely a philosophy, for I was always in contact with those who had strong religious convictions. I have never deviated from them myself, though perhaps I have made for myself and allowed for others a rather liberal than literal interpretation of some of these truths. A firm belief in a Maker or Creator of the universe and of us all, and that there is a purpose in our being here over and above the present for some future unknown state, the belief and knowledge that the Golden Rule is the thoroughly right precept for us to follow, are cardinal points in my religion.

Out of many forms, sincerity and consistency are the chief things, and "faith without works is dead." "By their fruits ye shall know them." But we should be careful to discriminate between the perfect fruit and the windfalls, especially if it is early in the season, and they all look alike to our imperfect eyes.

"Judge not that ye be not judged," is a good command for us to remember. We all, I fancy, judge too much and do too little. Let us get some convictions—let us try to live up to them—if we fail, spend less time in useless regrets and try again. Let us keep our eyes on what we are doing rather than on what the other man is doing. When we can look up from our work let us not find too much fault with his without knowing the circumstances; rather let us supplement it by helping him, if possible, without being too officious or patronizing, and let us be willing to accept his help, for we all need help in return.

One thing more which I think would be of great value to every community is the standardizing and simplifying of religion. I address this especially to the ministers, as it comes chiefly in their province.

At the present day there is a confusion of religious beliefs among church people, and, worse than that, there are multitudes outside the church who have, or think they have, no belief in anything, and who make an effort to leave religion and the future entirely alone. Many see no purpose in man's existence and profess a crass materialism which makes all life of little worth and leads them to a pessimism which is commonly associated with and the cause of illness, unhappiness and inefficiency. I have seen so many cases of profound unhappiness, of mental and physical suffering, apparently solely the result of a too zealous

pursuit of a mistaken religious ideal, or the result of no religion at all, that I think there is an excuse for a doctor, even, to go a little into metaphysical matters and to make a slight attempt at an elucidation, and to express the hope that the ministers will make a clearer explanation, even if on pragmatic grounds alone. Man has always been and always will be religious. If this element is left out of his nature he will become dissatisfied with himself and out of harmony with the universe. I am morally certain that for a man, and still more for a woman, to be happy and to enjoy good health, some simple religious convictions, with the effort, at least, to live up to them, are as essential as are proper food, clothing and hygiene.

Many people have dim, hazy ideas of these things, which they do not think they are able or have the time to systematize, and no one systematizes for them. Very briefly, then, I mention a few of the past and present beliefs and speculations, with what I derive and what it seems to me reasonable people might, with a little study and self-analysis, derive from them. Before the era of the Christian religion it was the attempt of the philosophers to find some universal principle which explained Nature.

First, in the objective world, water, air, earth or fire, or the proportions and dimensions of matter were, in turn, thought to be the principle. Later it was sought on the subjective side, and it was thought to be in the mind or soul, or something immaterial. The Jews founded a religion, Moses established the most remarkable code of morals, Christ taught a future life for the soul with rewards for right conduct and punishments for wrong. . . . Christ also taught the duties of men to each other and to the Father and Creator

of all, also that His vicarious sacrifice was a remission for all sin. Protestantism largely succeeded Catholicism, naturally, with increasing knowledge and a broader civilization. Later, psychologists and philosophers have made a recapitulation of the past stages of the soul and altruistic efforts toward a continuous upward progress of the race to higher ideals virtually a modern religion, while many others have seen nothing but the material world about them, have thought that they believed nothing which could not be seen and analyzed. Such have seen no future for man, no object in existence, life a burden imposed for no good purpose, and, as I have said, they have usually become pessimistic, unhappy, unhealthy spectators of what was, to them, a meaningless phantasmagoria of life and change. What ought we to learn from all this? I can tell you, in a few words, what I learn, and, whether it is rational or irrational, it is useful and satisfying to me.

Also I believe that every one can give these things some similar interpretation which will establish for all a purpose in life, give a stability to the universe and give assurance and repose in regard to the future. The feeling of insignificance and inadequacy has led all men in all times, to-day as much as ever, to look to something higher and stronger than themselves for support and guidance. Man, seeing the wonders of the universe, demands causation rather than chance. There must be a principle, a first cause, God, to evolve the cosmos from primordial chaos. Man, the only rational creature, calls himself, if egotistically, still justly, the chief work of the Creator. What a wonderful thought! What a stupendous achievement is man, in his dual aspect, soul and body, that he should be conceived and created merely for the transitory ex-

istence here of "three-score years and ten"! Is this not an apprenticeship, a preparation for something higher yet? Is there not to be an equalization of conditions? Certainly I think it legitimate to argue that the Genius which could cause and maintain man and the universe in their present state could, if He chose, cause or allow the soul, which has gradually, according to modern evolution, been developed from, or pari passu with the merest elements of a nervous system, or from some unknown something, into an individual rationality which obliterates time and space and, transcending the earthly tenement, pries into the secrets of the universe, to continue eternally as an independent entity. The soul of every man demands a future. The Buddhist, in Nirvana, is satisfied if his soul becomes a part again of the Soul of the Universe from which it sprang; the Christian, if it transcends the body, as a free individual entity, untrammeled by earthly fetters.

This latter belief is both natural and logical. We believe in the law of gravitation because we know that some such force exists, but we cannot explain it at all. That the soul should have a future is no harder to believe, no more wonderful, than are the wonders of the subtle electric fluid, which is known to exist, or than many of the other wonders of Nature. It is easier for me to believe that there is a purpose in the universe and in ourselves than that all is chance, and, regardless of future benefits, it makes for me, and for you, health and contentment so to believe. Then, if I accept a Creator, a purpose in Nature, and a future for the soul, I have the essentials of religion. Unnecessary ecclesiastical dogma and many ancient fantastic beliefs may be ignored or believed at will. We need to revere and obey, according to our best judgment, the

Master Mind which made us possible. This life, being a preparation for a higher, ought to be lived in such a way that the most is made of ourselves that is compatible with helping others to attain the same end. Consistency and persistency are, it seems to me, the essentials. I cannot see that it matters whether we believe in an idealistic dualism, where the soul and body are separate entities, the soul implanted in the body by the Creator, superior to the body, and ultimately transcending it, or in a parallelism where soul and body act side by side, though inseparable, at least for the present existence, or whether we, as monists, believe that the soul and body are different aspects of one and the same thing, just as subject and predicate, though conceived as separate, must be taken together to make a sentence. For me, any one of these systems is reconcilable with the beliefs of religion and the facts of science, and any or all are as believable as are myriads of things which I have to believe because I know that they are so, though I have not nor ever can have any explanation of them.

It is even legitimate for me to believe, as I incline to do, in the evolution of man, by slowest stages, from the lowest forms of life, and that life itself, in some way, got across the gap between the inorganic and the organic world; that the soul, present, perhaps, even in the inorganic, has developed from the inferior to the superior part, and in man has so far advanced that it may be capable of some sort of existence, independent of the body. As there was body without soul, or without any apparent soul, so there may be soul without body, and the soul may continue to develop into a higher form or into some state more refined still through countless æons in some other world or in some

other realm in this vast universe of ours of which so little is known and of which so much is the vast, unsolvable mystery.

FEMINIZATION OF BOYS

In an unguarded moment I gave to a certain clergyman to read, for his amusement, certain fragmentary, unpublished reflections. Why he selected the most fragmentary and, perhaps, least appropriate of these and asked me to present it to you to-day, I do not know. But this man was my next-door neighbor, and if I offended him he might, in turn, criticize my worldliness or otherwise disturb our hitherto pleasant relations. Therefore I consented. In order that you may get anything tangible from what I am going to say, a word of explanation is necessary.

A year or two ago, Dr. G. Stanley Hall wrote an article for the Sunday Magazine of the Boston *Post* entitled, "Feminization of Boys." The gist of the article was that there were too many female teachers in the schools, fathers punished too little or never and turned the boys over entirely to their mothers, at home and at school boys were taught the gentler graces and were not encouraged to healthful, man-making sport and study. Thus, instead of strong, virile men, we were making a milder, less decisive, better-mannered, perhaps, but less robust, less courageous, less honest and straightforward type than formerly. In short, we were feminizing the boys. This article provoked a medley of replies from college and university presidents, school superintendents, teachers and high-minded women. Many were entirely in sympathy with his article. Many were bitterly critical. My attention

was called to the article, and the replies. I read them at one sitting and immediately jotted down the notes which I now present to you. Those of you who have read the article and replies can, perhaps, follow me pretty well. Those who have not done so will need to "read between the lines." *

It is undoubtedly presumptuous for one whose environment has been suburban, a layman in school matters, never more than a novice in teaching, to trench on the important questions brought out by the symposium which Dr. Hall's article on "Feminization of Boys" has called forth. Yet, as a one-time student in several widely separated schools and universities, some co-educational and some not, as one for a time concerned with school matters, as a country physician, accustomed to deal promptly with situations rather than to revel in profound abstractions, as a father of several boys and girls, with the necessity for solving all the problems of paternity involved in the adequate equipment for life of my own children, I am tempted to state a few facts and opinions, hoping to stimulate helpful thought on these subjects.

To my mind, certain salient facts, made axiomatic by long experience and by more recent investigations are, all through this discussion, treated as mooted points. If this is so, cannot the parts already crystallized be laid aside and accepted, and the rest of the substance treated for new and useful compounds? Doctor Hall's primary contention that the ordinary, overdriven-with-business father has become neglectful of his boys cannot be gainsaid. No one in the replies has substantially weakened this statement and no edu-

* The article in question appeared in the Sunday Magazine of the Boston *Post*, February 22, 1908, and for several succeeding Sundays.

cated, observing man or woman will attempt to discredit it. Aside from life-long physiological differences which are patent, no one, in the light of recent investigations, will attempt to dispute that girls mature, even in this latitude, earlier than boys, and that this precocity is most noticeable both physically and mentally between the years of 15 and 18.

There can be no quarrel about what President Hamilton, of Tufts, has so well indicated, viz., that woman excels in intuitional and moral, as man does in certain intellectual qualities. Similarly axiomatic and, if beyond the boy and girl age, still not beyond the limits of this discussion, is the fact that marriage among the better educated and most fit is declining. Re-stating these axioms, an over-busy race of fathers neglect their boys, girls and women are always radically, physiologically different from boys and men, girls from 14 to 18 are more mature than boys of the same age, boys and men generally excel in certain intellectual qualities, girls and women generally excel in intuitive and moral qualities, the minds of the sexes are equal, or woman's is superior, but they are certainly not identical, marriage among the most fit is declining. With these as a basis for our categorical imperative, we must reason from the known toward the unknown things, of fundamental importance in our educational system, if our civilization is to continue to advance. Otherwise it must retrograde, as did other civilizations. One contributor speaks of constructive work in Panama as a conclusive argument against feminization. Very likely the moving springs of our great activities are yet from an era which antedates feminization in the schools. There may be still enough "leaven to leaven the lump." To find where we really are, it would

be necessary for the contributor to examine the statistics of criminologists and, after ascertaining the vast volume of recent lawlessness, immorality and crime, to compare this with recent human achievement involving manly qualities and see where the balance lies.

Another's chief contribution is to idly wave the "bloody shirt" of sex against sex. I say idly, for it is idle to-day to say that any intelligent man wishes to bar out woman from any vocation or enjoyment which will not prove injurious to her as a woman and to the future of the race. Equally idle is it to say that any true woman wishes to undertake anything derogatory to her special prerogatives of unalloyed feminity, perfect wifehood and holy motherhood. The same contributor cites the Spartan mother as an illustration. There were and are some Spartan mothers, as there were and are some vacillating, unvirile, incompetent men. The question is not concerning the exception but the rule. It is quite probable that there was a greater preponderance formerly than now of Spartan qualities, but even now these qualities, with reasonable probability, are more apparent in the mature, educated woman than in the immature girls so frequently placed in charge of our grade schools.

Another contributor quotes from a lady educator, "I never chanced again upon a book that seemed to me so to degrade me in my womanhood as President Stanley Hall's chapters on women and women's education. Michelet's * sickening sentimentality and horrible over-

* "LA FEMME" AND "L'AMOUR"

Michelet's books were written in 1858 and 1859, because the author, as were all good Frenchmen, was alarmed at the infrequency of marriage and at the declining birth rate. The works were timely and of unquestioned value to science and to France.

sexuality seemed to breathe again from every pseudo-scientific page." These sentiments are so mediæval in their nature that I am tempted to think a mistake has been made.

Certain it is that all educators in school, college and university are a unit in asserting that the inculcation of certain moral qualities is fundamental in every system of education. Vice and crime are strengthened when the intellect is developed and the emotions are ignored. Educators are equally unanimous in the opinion that such moral qualities as pertain to sex can only be developed properly by teaching certain facts of sex and a rational sex hygiene, either in the pre-adolescent or adolescent period. Practically all physicians, most clergymen and all competent educators unite in admitting the paucity of our exact knowledge in matters sexual, and the desirability of extensive co-

M. Jules Lemaitre, in his introduction to a new edition of "L'Amour" in 1898, says: "Il ne parait pas, après quarante ans passés, que les choses aillent mieux, ni que le livre de Michelet ait rien perdu de son à-propos." Later he says: "'L'Amour' de Michelet est un livre ardent et grave, candide, d'un accent religieux." The following statement by Michelet, "sickeningly sentimental" though it may be, is as true as ever and is in accord with the sentiment which pervades the entire work.

"Et c'est en faisant peu ou rien que la femme produit les deux trésors de ce monde. Quels? L'endant, l'homme, la beautè, la forces des races. Quels encore? La fleur de l'homme, cette fleur d'arts, de douceur et d'humanité qu'on appelle civilisation. Tout cela est venu, dès l'origine, de la culture délicate, tendre et patiente, que la femme, épouse et mère, nous a donnée au foyer. La femme agit autant que nous, mais de tout autre manière."

Any one reading his books and comparing their contents with the most recent scientific opinion on love, woman, home, children and the future of the race will be convinced that Michelet possessed scientific knowledge of a high order or an unusual power of divination, so well do his conclusions coincide with the best recent thought.

operation in learning the course which is in harmony with health, happiness and morals, and of imparting this to the younger generation. Where self-conscious prudery and holy horror were the rule twenty years ago when any questions were propounded or investigations in sexual subjects attempted they are the exception to-day and unmistakably betoken a narrowness of view in the abstract or an unwarranted self-consciousness in the individual, carried over from childhood, perhaps, in the form of self-criticism which resulted from improper instruction or no instruction and which added years and fuller instruction have been unable to efface.

"Then I was terror-struck lest I and every other woman with me was doomed to live as a pathological invalid in a universe merciless to woman as a sex." One may readily imagine that the contemplation of life as a "pathological invalid" must have been doubly painful to the critic above referred to, and to the author from whom she quotes, so much so that one may perhaps excuse her for the statement that the man who believes correct statements of feminine physiology is the only one "blinded by neurotic mists of sex," while better authority would regard a larger proportion of women than of men so blinded, a proportion which might have been far less if many other women had read, in late girlhood, Michelet's book with less prejudice against the "sickening sentimentality" and an open mind to many undubitable facts of sex stated there, even at that early day, and with a readiness to acknowledge and be proud of these facts and to try to bring the sex life into harmony with the other life realities in a rounded-out existence free from the extreme of a cold, emasculated asceticism on the one hand or from that of

over-sexuality on the other.

I may say, parenthetically, that such of Doctor Hall's critics as do not possess an extensive vocabulary will be benefited if, after making a comprehensive collection of lexicons, they will re-peruse carefully, reflectively and prayerfully, his chapters on sex. Such a different understanding of his thoughts and motives may come to them as will save many of his appreciative readers the chagrin of seeing such sane, sensible, scientific work misinterpreted. Dr. Hall is one of the few advanced scientists outside of the medical profession who have recognized the importance of proper sex teaching for the young. He and they have done more, perhaps, than physicians themselves to stimulate legitimate investigation and to suggest rational teaching. While I might not agree with him in every particular, I would give him credit for most helpful thought and suggestion relating to the problems of sex which have, to my mind, hitherto been more slighted than any others in every curriculum. Women should be the last to criticize proper work in this field, for they have certainly been by far the greater sufferers on account of the ignorance, lack of teaching or wrong teaching which has prevailed and which, to a certain extent, prevails to-day. Educators, criminologists and neurologists unite in believing that, in the matter of corporal punishment, the opposite extreme from the former policy of prolific whipping now obtains. Perhaps comparatively few boys need to be whipped to bring them to a realization of their position as units in the family or school, but it is as unwise and demoralizing to disparage, unequivocally, the use of the rod in the home and to take it entirely out of the school as it would be to take away all punishment for crime because few men

commit crimes which need punishment. I consider it absolutely necessary for the future of the family and the commonwealth that the will of the child be submissive to the rational will of the father, mother or teacher. Few fathers and few teachers have attained to that state of omniscient wisdom where this can be invariably brought about between all sorts of temperaments, with never a resort to physical arguments. I freely admit incapacity in this direction on my part.

Physical power should not be used in anger. There should be wise discrimination. The offender should be made to see the necessity of its application for his own good and for that of the home or school. The entire abrogation of this power unquestionably makes for insubordination in the home, inefficiency in the schools and criminality in the community. The president of Chicago University says, in substance, "Segregation of the sexes is being tried in the city schools and in the university, and the belief is that it will result beneficially." The statement of two others that the experiment had been tried there and abandoned as harmful can, on the strength of this, be ignored. If we are evolutionists, and if we admit, as practically every one does, that the sexes are fundamentally different, physically, both quantitatively and qualitatively, and mentally at least qualitatively, then there can be no reason for and every reason against abolishing the differences and of rendering them more homogeneous. "Like begets like," and it is undeniably true that the majority of boys subjected entirely to the influence of women with feminine qualities will become more feminine in nature and conduct than the majority of boys brought up under the influence of men. I do not need to allude to the occasional anomaly of a mannish woman or of

a womanish man in the teaching force, nor to the probability that these mental perversions in a teacher may lead to all kinds of perversities in the pupil.

A different education for the sexes seems wise for the reason that our civilization is largely founded on the results of a division of labor. The earliest beginnings of this were when organisms became differentiated into two different sexes. It is apparent that one individual serving as both father and mother could care less for offspring and make less individual advancement than when the labor was divided between two, each doing certain things which were necessary for the life of the offspring and for the culture and advancement of the whole family group.

For the biologist sex differentiation is the highest attainment of evolution. The lowest forms of life are asexual. Parthenogenesis marks a distinct advance in the life series, but the final differentiation into anabolic, conservative, species and advantage-preserving females and into catabolic, radical, analytic and variable males, then the combining of the food and mate-seeking and home-protecting instincts of the male, and the new and valuable variations for each species which these instincts have developed, with the home-making, maternal and unselfish instincts of the female, and their natural sequences, fidelity and purity, have made possible the constant upward progress of species.

Applying this to man, the woman cared for the home, shielded the young and provided for their immediate wants, leaving the stronger man free to go abroad and obtain fish for food, or animals for food, and their skins for clothing. This division of labor between the sexes being observed to be a good thing was carried farther, men among themselves and women among them-

selves still further dividing up the natural duties, both doing better and better the things which they did constantly. Some men fished, others hunted animals, others built boats. Some women watched the children while others cared for the flocks or tilled the soil.

The present state of our development is undoubtedly the result of these small beginnings. Is there any good reason for attempting to change the method of our development as a race at this stage? One point more, and the most important one, I think, for our civilization, monogamic marriage depends very largely on fundamental differences in the education of bodies radically different in every way and of minds qualitatively different. Of course, the long period of helplessness when the human infant needs care is also a factor, but that can, for present purposes, be ignored. Referring again to primitive times, man was most of the time engaged in the strenuous duties of war and the chase, developing thus many of what we call the manly qualities, while the care and tender solicitude of the mother for her offspring and the pain and grief resulting when the father failed to return from his perilous expeditions developed those emotions of pity and sympathy and the greater resistance to pain and suffering which are predominant feminine characteristics everywhere. When the father did return his glowing accounts of battles or the chase awoke the feminine admiration for physical prowess which, though often smothered, is moderately in evidence to-day. There in the primitive home was a common meeting-ground where the man became a sort of demi-god and awoke the slumbering romance in the woman's nature. The man, and all men, were idealized. In turn, the woman, by her tenderness for the offspring, by her sympathetic interest in the

father's adventures, by the pity and willing self-effacement with which she bound up his wounds and devoted herself to his care, gradually softened the passionate, arbitrary, unsympathetic man until, if he remained worthy of the name of man, he idealized all women.

It is clear that primitive training was fundamentally different for the sexes. In that semi-segregation and difference of employment has resided that difference in feeling which has led to the idealization of each by the other, the desire to possess and to be possessed which has made home ever sweeter and more blessed to both, when, as hilltop after hilltop in civilization was reached, a wider and wider horizon expanded to the view. Here lies the argument for separate instruction during at least a part of the school life and for at least as many male as female teachers.

I believe the good predominates in the vast majority of people.

But it takes an immense amount of good to offset a little bad. Constant association from the cradle to the grave causes the glamour to wear off. Women see men's imperfections, and men see those of women. Identical education, identical vocations, are destroying the mystery, the romance, which made, makes or ought to make a halo for each sex around the other.

Marriage declines partly because of this, partly because everything in the way of comfort can be provided without a wife in the home. Then the innate sex passions, more uncontrolled in man than in woman, if not early guided into the placid sea of matrimony, will sometimes run wild in women, very frequently in men, leaving the victims objects of pity or loathing to all and, perhaps, physically incapacitated for the

state which every man or woman should look to as the happiest and highest. Many have taken a notion lately, frowning on the emotions as low, degraded and unworthy, to put everything on an intellectual plane. If we follow this doctrine to its ultimate conclusion we shall become intellectual giants for the few short years while we last. We shall not be as happy, we shall not be as useful, we certainly shall leave no progeny, and the race will have no future. With everything intellectual equal, which is possible with the better chances which woman has for education to-day, a man and a woman are the same thing. We can revel in transcendentalism or hoe the garden together without marrying or having a home, and we may, in time, get over any secret longings for one. I think few will admit the desirability of this state in the abstract, though they may, themselves, be the concrete illustrations of the application of this principle.

Finally, if I may be permitted to quote from the experience of one so well known to me that it may almost be called personal, this man says, "I am sure that, as a young man, I had a tendency to idealize woman. My wife admits that, as a girl, she had heart flutterings when she thought of the possibility of being near and dear to a man, morally, intellectually and physically great. My ideals were more than realized. Hers, if dwarfed, have, in their disappointment, only served to sweeten and deepen a nature naïvely, incomprehensibly, sweet and unfathomable. She was educated as well or better than I, but along entirely different lines. She possessed instinctively, and had developed the more intuitive, more moral or emotional, less deliberative nature which characterizes a woman. The possibility of a

common intellectual meeting-ground, with the knowledge that she was acquainted with much that I did not know, then fascinated and now delights me. Her admissions make the converse also true. We shall never cease to be thankful that our training was such that we can always be, in every sense, comrades as well as lovers, and now, after nearly twenty years of perfect health, of, if possible, increasing happiness, with a boy ready for college, a baby in arms and four between, the joy of living, the zest for physical and mental endeavor is as great, the future, still pregnant with possibilities, entices with a mystery as unbounded as when, on short acquaintance, we agreed to wander in the valleys or climb the hills of life together."

Let us have, then, more of this kind of culture, now partially extinct, which made this and many other such unions possible.

POSSESSION OF THE SUFFRAGE NOT A QUESTION OF RIGHT BUT OF DUTY, AND OF BIOLOGICAL SIGNIFICANCE

There has been no time in the history of our republic when so many vital questions demanded the consideration of her thinking men and women as to-day. Labor vs. capital; combination vs. competition; alcohol, drugs and high living vs. temperance, abstinence and the simple life; social vice vs. social purity; individual indifference and egoism vs. social service and altruism; graft and boss rule vs. clean municipal, State and national politics; prudery and its lineal descendants, hysteria, neurosis and perhaps insanity vs. common sense and its progenitors, science, culture and experience, false and fragmentary ideals of life; duty and happi-

ness vs. true and complete ideals of the same; and the present limited suffrage vs. further extension of the suffrage to women. Most of these clouds which lower threateningly in our skies are thought to be of political significance and susceptible of a political solution, but many of them have roots far deeper than the superficial political ones and involve such ultimate principles as life, morals and the whole social structure.

One of these questions, of much significance from the social, but comparatively insignificant from the political point of view, is the question of the further extension of the suffrage to women. This question and others involved, under the title, "Women's Rights and the Duties of Both Men and Women," has received the fairest, the sanest and the most comprehensive treatment in an editorial by Theodore Roosevelt in the February 3 number of the *Outlook*. This article, published as a tract, scattered broadcast and read by all intelligent men and women, would be of more use to us as a people than the enforcement of all the policies of the best political party, of more use even than the complete reconciliation and harmonization of labor and capital.

Great indulgence is asked for assuming that the position of our past and perhaps future President is in any way assailable, and for the temerity of attempting to look beneath or qualify any of the statements made in such a forceful and salutary utterance. One will note that Mr. Roosevelt advocates the further extension of the suffrage to women, when the majority of women desire it, on the ground of promoting woman's equality with man in order that abuses may be more readily corrected and that, notwithstanding its uselessness to many and the bad use that would be made of it by many, there is a large body of middle-class, self-supporting women

who would better their condition and procure hitherto denied rights thereby. Still he agrees with us that this extension of the suffrage would not lead to any such sweeping changes, politically, in either direction, as the most hysterical of its advocates or opposers prophesy.

From the evidence at hand from the States where woman's suffrage has been tried, no one would be justified in prophesying substantial political reform or serious retrogression. Public sentiment is much stronger than legislation, and where legislation leads it, law-breaking and unenforced statutes are the invariable rule. If legislation is inadequate, an unwritten code, corresponding to the sentiment of the community, for the protection of honor, life and property, automatically assumes control till proper legislation comes. The writer referred to, like the majority of writers on this subject, confuses rights with duties, but he is not consistent throughout the article in this confusion. On the one hand, he says, speaking of meeting women in the States where female suffrage is a fact, "I do like to associate with people who possess every right that I possess." Later he quotes from women opposed to the suffrage, "For the very reason that they take their duties seriously and would accept suffrage seriously as a duty, they do not think that such a heavy additional burden should be placed on their shoulders."

Now it did not require a Supreme Court decision to show that no man or woman has an inherent right to the suffrage, but it is passing strange that after such a ruling we are constantly told of woman's or man's right to vote. Biological reasons led primitive man to assume the rôle of protector and defender of the home and the community. The suffrage was later a means to this end. It is not and never can be a question of

rights. It is entirely a question of obligation, of duty, and our author agrees that one of man's chief duties is the protection of home and motherhood. When the conception of the suffrage has been degraded, when it has been looked upon as a right of the individual, it has been always used as an asset in schemes for the advancement and glorification of the ego. All our boss rule and political graft result from this conception. Age, educational, property and sex qualifications for the suffrage interfere with the rights of no one. It is simply a question of policy whether the whole, unwieldy community, with its diversified duties and varying qualifications, shall enact the measures for safeguarding the community, or whether this most important duty shall be assigned to a restricted class whose other duties are such that they ought more efficiently to deal with these questions, a class more nearly representing the power which enforces measures of protection than the community taken as a whole. No doubt an educated public sentiment and a still more restricted suffrage are the shortest ways to continued prosperity and political and social purity. Woman's intuition usually guides aright. If the suffrage is forced on her, as it has been in some cases, it does not represent her will and will not be accepted as a duty. It will then deteriorate and individual advancement will be the dominant note of the inferior woman, while absence from the polls and entire avoidance of politics will be the rule with the superior woman. Certainly if woman is to have the suffrage she should settle the matter for herself. Her duties are now too manifold, too important to force others on her which involve force in their accomplishment and are logically and biologically the functions of the male. Our author quotes, "The last way to secure

the rights of woman is to abrogate the duties of man."

Extending the suffrage to women does not abrogate man's duty, for, while it increases the machinery and multiplies the makers of the laws, it adds none to the class whose duty it is to enforce them. Neither does it gain rights for women, but entails further duties. My most serious departure from the article referred to results from my inclusion in the category of those "fools of the blindest kind, who suppose that the granting of the vote is going to effect radical and fundamental changes in the facts of biology, the development of instinct and its significance in human action." As the evidence multiplies the long-inherent conviction gains ground that we must have a clear understanding and a definite enforcement of certain biological facts which, in the race for wealth, with all its short-sighted, suicidal egoism, have been lost sight of. Whether instincts have changed any yet or not, the Colonel will agree, and he laments, as sadly as any one, the deplorable condition of marriage and procreation among native-born Americans. Men do not marry because they are too selfish or they fear their inability to support a home. Women drift into men's occupations because men won't marry. Married people have few or no children, from economic fears or from fears of the limitation of individual freedom. There is a feeling that all must live the same and dress the same, regardless of salary, while health, happiness, duty, family joys and the future of the race are ruthlessly sacrificed. Instinct may not yet have changed, but physical changes in woman are such that where formerly a woman invariably nursed her offspring, it is now rather infrequent among women of the better classes, and this defect is, with her, a matter of shame or pride, according

as she is a true mother or one of that regressive type so common among suffragettes and in the membership of the various anti-societies. As woman develops more along male lines and imitates man closer in dress and mentality, relinquishing those sweeter graces and ideally feminine accomplishments, man treats her, if she has moral strength and mental capability, platonically, as a chum or companion, but if she is weak he uses her as the outlet for his baser passions, ignoring the duties of parenthood, the responsibilities of marriage and the joys of the home.

Both ideally and practically these baser passions should be elevated and utilized by true marriage to their procreative and social purposes in the home, while the equal, but not identical, development of woman with man, psychically, should be utilized in cementing and holding permanent the bonds between man and wife. The ex-President's article is a most excellent polemic against late marriage, the evils of our divorce system, the foolish love of luxury of women whose primal instincts have been at least temporarily submerged in egoism and against man's weakness in readily acquiescing to her demands. I feel sorry that he does not see that the suffrage is simply one more false ideal, one step farther from the golden privileges of womanhood, one more attempt at identity of thought and function with that of man. Certain obvious but lost, ignored or forgotten facts must be clearly stated and well pondered. Man and woman are probably equal. If either is superior it is certainly the woman. Equal and identical are not synonymous terms. There are important psychical and anatomical differences in the sexes. Psychically, woman is more intuitive, more conservative, more sensible, less logical, less capable of dealing with

abstractions, less variable. Man is the converse of these. Anatomically, woman possesses those organs which render it impossible for her to escape the privileges and duties of motherhood. All people know and few apparently realize what this function involves and how far from becoming identical with man in his other activities woman, on this account, if true to her nature, must ever be. A great deal is said about justice in extending the suffrage. Would it be absolute justice that, in addition to the usual number of either sex debarred from participation in any given election, one-fourth of all the women would be debarred? Many women have several days each month when to go abroad would be impossible or would seriously jeopardize future health; many women, at the time of any election, would be in the advance stages of pregnancy or recently confined or with sick children demanding their care. If the woman has political aspirations I wonder if there would not be as much of an incentive to prevent conception through all the best child-bearing years, as is now the case with many of the married teachers in our public schools? Would not illness be invited and families neglected by those women who felt the obligation of voting? Would not, on woman's assumption of man's prerogatives, prevention of families altogether be the rule with those who falsely construed the suffrage as a right and a stepping-stone to personal power? If man and wife agree the vote will be doubled but not changed. If they disagree the statutes may be better, but the home, already so much threatened, has one more enemy. Divorce is now too frequent and disagreement is common. Political animosities are productive of much bad feeling between man and man. It would be idle to ignore the certainty

of their frequent occurrence between man and wife. There is no good woman who cannot control the votes of a dozen men, and few such who cannot raise from three to six good men to vote right in the future. There are few bad women who cannot control the votes of a hundred men, and the bad woman is less likely than the good woman to underrate her power. Bad women have controlled courts, and the day is not far distant when our true American womanhood, emerging from all the foam and froth of false idealization and political ambitions, and recognizing its obligation to the race and its power over man, will control just as completely the future destinies of our republic as did her weaker sister direct the vacillating policies of early dynasties.

BOOK II
FURTHER INVESTIGATIONS

PREFACE

One year ago, ten years after most of *Rational Sex Ethics* was written, the book was placed in the hands of the professions. This was done with mingled feelings on the part of the author. His facts were beyond cavil and, if his reasoning was as logical as he had tried to make it, his conclusions were inevitable. Yet these conclusions were in some respects so much at variance with ideas long accepted both by the medical profession and by the laity that their brusque dismissal was possible, without due consideration of the facts presented and without weighing the accumulation of evidence recently brought forward, which corroborated or possibly antedated the author's conclusions. It is with surprise and with feelings akin to chagrin rather than with those of self-felicitation that he now states that, save one, he neither has seen nor heard of a single unkind or severe criticism. He was told that a sharp and rather derogatory review appeared in a not over prominent medical journal, but the reader had forgotten the name of the journal, and the author has sought for it in vain. This lack of criticism has not been from neglect, for there has been a steady and increasing demand for the book. Scores of physicians, whose attainments and judgment have been most highly respected, but whom the writer formerly would have classed as ultra-conservative, have personally commended his work in no uncertain terms. An increasing number of correspondents among college, univer-

sity, legal, and medical men have shown approval far beyond what he considers his due for this little piece of work.

Perhaps he may be pardoned for misjudging the profession and the public. Possibly it should minimize his chagrin at so doing, and render his apology less abject when it is considered how hide-bound and conservative society was twenty years ago, when he was making his first investigations in these subjects; and that comparatively recently a scientific authority of international repute, though agreeing largely with the author's views, advised against publication on these very grounds. Again, a publishing house of wide experience along these lines declined publication for the present, though approving the work. They stated that the work was in advance of public sentiment and named a date several years ahead when they would gladly undertake its publication. So the author had good company in thinking that the profession and the public had not thought in a modern, biologic, sociologic, commonsense way about this subject. Nevertheless, his apology is no less sincere for his misjudgment. Many have urged him to continue the observations which long have been in progress, and to contribute something further on the subject. Continued observations are, it seems, inevitable; for, aside from facts constantly accumulating in the course of professional work, some who have written their impressions of the book have contributed histories based on the questionnaire therein incorporated, and have expressed the hope that they might be of use in future studies of this kind. Many histories of neurotics and normals, studied by the author later than those incorporated in *Rational Sex Ethics*, have been so illuminating and so corroborative

in their evidence that, had there been the slightest scruple or uncertainty, it would have been entirely overcome; or had the author faced a storm of criticism he could now but take issue with it. The evidence, though so far one-sided, and rapidly accumulating apparently beyond any contradiction, may not be definite, so, should anything opposed to these conclusions be discovered, it will be entered faithfully and given due consideration.

As there were originally no preconceived opinions on the part of the writer, he hopes that no state of mind may ever be produced which is not open to conviction when circumstances warrant. That old ideas are being slowly dislodged is evident from the character of several recent books on sex. Where formerly the position against auto-erotism at any time and of any frequency was unequivocal, there are now many writers, who, while clinging to ancient dogma in a measure (throwing a sop to it, as it were), also state on the other side of the account, recent findings which go to show that they believe and would have their readers think that the tales of death and destruction from this practice have been tremendously exaggerated. While this shows a healthy change in educated opinion, something more than a balancing of accounts is necessary for the relief of those who are suffering from an absorption of the old pre-scientific ideas. Flat contradictions of old-fogy notions must be made over and over again before they can be eradicated. Robinson says, and truly, "The evil results of exaggerating the influence of masturbation have been so great in the past that, if now the pendulum were to swing to the other extreme, I am sure it would not be a bad thing at all."

The intention is to continue with the physiology and psychology of sex in this volume somewhat as was done in *Rational Sex Ethics*, but also to go far more deeply into the matter; and to that end a long and intensive study of some of the cases here presented has been made. My endeavor first in these further studies is to bring the study of sex nearer to that of the exact sciences, without minimizing in the least the often emphasized importance of romance and idealism. To do this it is necessary to popularize the subject somewhat, or at least to lift the veil which has so long shrouded everything pertaining to sex. My critics may say that a good deal of this matter is not science at all. To them I would answer that I belong to a class, rapidly increasing, who believe in science and are devoted to it but have not always the patience, perhaps not the opportunity nor ability, to pursue abstract studies indefinitely when the human value is remote or not at all evident, studies, for instance, like those now being pursued on the obliteration of the epidermic ridges of the soles and palms. No doubt everyone knows that the pads on the feet of primitive mammals are the antecedents of the whorl-like patterns on the hands and feet of the monkey, which in turn are antecedents of the pictures or patterns on our hands and feet, known specifically as apical, interdigital, thenar, hypothenar and calcanar. Studies like the above, tracing such characters back through the intermediate stages to their sources require a long time, peculiar adaptability and an accuracy impossible to any but the laboratory worker. Still they give hope of further light as to the heredity of acquired characters, which knowledge may not only settle some disputes between the followers of Lamark and Weissman, but may be, like any studies

in heredity, of value to us and future generations. The recent discovery of the sex link characters is undoubtedly valuable, but some of us, who deal extensively with human life as it is ever before us, see so many injurious effects of ignorance that, however much we may desire the pursuit of pure science, which may be remotely or never utilitarian, we can but give our allegiance to a science which is immediately useful. It is no less science to explore the inner lives of people, to tabulate the results and pass on immediately any useful discoveries for humanity's betterment than to follow out some phase of science for the sake of knowledge itself, with only a possibility of future usefulness. In order that people may take kindly to a subject long tabu, it is necessary for them to see results of knowledge soon after the knowledge is acquired. Therefore, I weave in much of the practical, which may by some scientists be considered popular, common, or irrelevant. With this explanation, I hope some of my super-scientific readers, if I have any such, may bear more patiently with my apparent digressions.

There is also the timid ambition to go a step farther and to take a comprehensive view of sex beyond the domain of the individual sciences. In short, philosophy has been not only a diversion and comfort, but of vast service to us. Unification helps us to see clearly what we may have but glimpsed before.

While a philosophy of sex is in its incipiency, not too much must be expected of such a crude philosopher as the present one, who is ready to admit a not too great familiarity with the philosophies of life in its totality which the ancients and moderns have given us.

From the Alpha of Anaximines to the Omega of Bernard Shaw and other moderns (this may be perceived

as an anti-climax) is a long way. Short stretches only of this road may be traveled by us in common, but let us hope that such journeys may be of mutual interest and profit.

It will be remembered that I stated in the earlier studies that my wife was my amanuensis, though her Puritanical inheritance influenced her more largely than did mine toward hesitancy, conservatism and silence in these matters. My courage and enthusiasm for further work is not a little enhanced by the admitted fact that, though her early ideas and beliefs still hold all legitimate dominion, the inexorable logic of results which she has inevitably observed has converted her from a hesitating accomplice to a willing, possibly ardent, co-worker.

The author of *Rational Sex Ethics* desires to express his personal gratitude that so just an interpretation of his motives should have been given by a public whom he himself seriously misjudged. He is also greatly heartened in his hopes for social betterment by the evident desire of all educated people to free sex from prudery and to find for it its legitimate place in all our lives.

W. F. R.

June 18, 1918.

INTRODUCTION

Certain parts of this book, while yet in manuscript form, were read by a man who is a scientific authority and for whose opinion I have the highest regard. From him I received the following letter of frank and friendly criticism, criticism which I consider perfectly just when the manuscripts which he had, and which dealt entirely with neurotics were isolated from the other parts of my work. The letter follows:

My Dear Dr. Robie:

I am returning herewith your papers, all of which I have read with great interest. I like your abbreviated and common-sense way of getting psychoanalytic results. Very likely the current psychoanalysis has magnified both the power and dimensions of the unconscious and also has a too elaborate technique. I have always been much in sympathy with the Burrows point of view, although I think perhaps he is regarded as very theoretical.

As to your main point of permitting or encouraging autoerotism in certain conditions, I am of course not competent to give any medical opinion, but there is one fact that has great weight with me and that is that for many years students, with whom I often get in very confidential relations, have assured me with an emphasis I cannot doubt that they get on normally and with no discomfort with spontaneous experiences in their sleep. My personal experience and knowledge as a boy and young man points in the same direction. Animals of course get on thus with no abnormalities. Therefore, I cannot help feeling that you make a great concession to the abnormals, who of course are the ones that come under a physician's care, and that you judge

the normals who do not by them. I think the Freudians may be right even in their wildest symbolism because abnormals may associate anything and everything with sex, but their great mistake is that they assume that normal people do this, and so with your view I believe that one reading your work would say that you judged the great body of normal people too much by the abnormal that come to you for treatment.

My chief fear, however, is that in all this discussion there is too much of a tendency to fatalism. If one magnifies the strength of this instinct as something so imperious and dominant that it must be yielded to, I fear that would tend to moral degeneration. Even if a neurotic cannot practice self-control, that is nevertheless one of the noblest of human virtues, one of the best tests of the strength of character, and it seems to me that a normal young man reading your work might receive very great injury.

You wanted me to write you frankly my own impressions. They are of course not professional like yours, and they are not based upon such detailed personal study, but they represent a different and I would believe more representative class of young men. Thanking you for allowing me to see your papers, I am

Very sincerely yours.

The above letter is the most critical opinion that I have seen concerning my work. This critic read and commended *Rational Sex Ethics*, and the above criticism applies to certain portions of the present work, which he saw in manuscript form. Nevertheless, this criticism might apply to the former book, since the position there taken, while perhaps not so strong, is similar to that taken in the present study. This is a natural criticism, one to be expected, and a most just one, provided the premises of the critic are correct. I propose to answer the main points of this criticism in the spirit in which they were given. First let me quote from page 29 of *Rational Sex Ethics:*

This material then has been all obtained from what is considered the better part of the middle class. Clergymen, physicians, educators, philanthropists, a few business men and superior artisans, with the wives, sisters, and daughters of many of these have been the people principally consulted. A few histories of people otherwise normal, who have suffered and recovered from attacks of functional nervous diseases, are included. All are people generally accredited as of the very best social value from educational, religious, moral, and business standpoints.

While the assumption of the critic that a physician would naturally give great weight to his medical cases and extend his arguments and conclusions from them to normal people in general is perfectly natural and legitimate, I think that consideration of the above quotation, but if this is not enough, a careful reading of the volume it was taken from, and the present one, will show that in the present instance, at least, the work of the author as an investigator of normal lives, rather than his medical experience with neurotics, was the chief basis of his conclusions. While experience with neurotics first called attention to the great divergence between the public conscience and the universal practice in sex matters, it was at once perceived that it would not do to apply to normal people any conclusions derived from such then thought-to-be abnormal cases. It will be seen that the author repeatedly has stated that it was his purpose from the outset to make an exhaustive study of people conforming to all standards of normality for the purpose of discovering what was proper sex hygiene for normals. It was also stated that now and then a neurotic was included when, after years, it was fully determined that such an one had been only temporarily absent from the ranks of the normal. Naturally, some long and detailed cases were taken from

the so-called neurotic class, first because they were more accessible for detailed study, and second because it seemed important to show why they had left the normal and by what means they got back again.

As nearly as I can remember without going over every case in detail, each and every one of them left the normal as a result of disturbance or worry arising from some of the dogma which had become a part of our sexual code, or from misinterpretation of it. In each and every case, likewise, the return to the normal was rapid, complete, and permanent after contradiction of predicted calamities, the clothing of sex with its true dignity by dispelling shame and self-conscious prudery, and by pronouncing ethically correct and physically safe as much auto-erotic relief as seemed unavoidable after all current methods of self-control, sublimation, and sex regimen had been exhausted. I have advocated and always shall advocate self-control in sex as in all things; but it is true that I have made some slight concessions to sex necessity, imperious obsessing desire, universal custom, biologic law, or to the phenomena arising out of the libido, elan vital, sex instinct or impulse, under whatever terms they may be subsumed. This concession, or removal of the stigma, stain, and fear of moral and physical evils from such auto-erotism as was apparently a physiologic and psychic necessity in given cases might be construed as a letting down the bars or an admission of fatalism or a disposition to ignore the rightfulness and necessity of self-control.

If my points have in any way been proved, it is no derogation of the virtue of self-control to establish its limits. It is no fatalism to discover the laws under which human beings operate and to live and advocate

ving by them. The question then comes as to whether I have demonstrated my main proposition. This may be or may not be; I am, as ever, open to conviction; but if it has been demonstrated it has been done legitimately from studies in normal people, not by applying to them findings made among nerotics. To be sure, I have helped, by the latter studies, to corroborate what many physicians and psychologists are now beginning to believe, viz., that neurotic and normal belong to the same great class. The neurotic is a little more neurotic than the normal, and the normal is a little less neurotic than the neurotic. The determination of what part of the class one shall be in is generally due to one's early sex experiences and the psychic states resulting from these. When trying, humiliating, or disgusting experiences, or when normal manifestations of instinct are looked upon as crippling, debasing, and altogether vicious, and the sufferer tries to escape his thoughts and cannot; we have the neuroses. When the individual himself sees, in early life, or in later life is brought by the physician or psychologist to see these things in their true perspective, and to allow of their presence as some small factor in his unified personality, then we have the normal. The above is what I have chiefly tried to show by the introduction of neurotic cases, and from this point of view I think such cases well worth considering.

Their observation started these investigations, they go in some measure to strengthen the evidence derived from normal people; but any radical sentiments which I have uttered or may advance are based, not on these, but on the universality of certain sex phenomena in people who were normal, as far as I and ordinary opinion could determine. I need not enter here fully into

all phases of the criticism. I have discussed elsewhere emissions or spontaneous sleep manifestations and the fact that they are unquestionably in some cases adequate outlets for the necessarily continent; while, in others, whether as the result of a congenital temperament or of a psychological state rising out of false reasoning and fear, they occur seldom if at all, even in extremely virile individuals.

If a personal allusion may be pardoned, I may state that, so far as my knowledge goes, I have had but three emissions during my life up to the present, though I have suffered much during periods of abstinence both before and since marriage. My age is fifty-one, I am the father of seven children, and am apparently as virile as at twenty, thirty, or forty. Were this an isolated case it might be looked on as an anomaly, but since many men and women have assured me that theirs is a similar make-up, there is no doubt that thousands, perhaps hundreds of thousands, may be placed in the same category. This practical absence of the phenomena of emissions or other sleep manifestations in some normal people and its healthful frequency in others renders at once entirely valueless any assumption that emissions or sleep manifestations are a universal panacea for those of either sex necessarily continent. We must either see to it that all normal people have sex manifestations in sleep, varying in frequency, perhaps as a rule from once a month to three times a week, or we must provide some other remedy for those who have none, or practically none, of these manifestations. I have no hesitancy whatever in naming auto-erotism as the only possible remedy consistent with morals, health, self-respect, and social betterment, for this latter class.

One more reference to the letter of criticism. I did not publish my views on these matters until many years after I had entertained them, and not until others as well as myself had had opportunity to observe the results upon those who had believed and followed them. If there had been a single exception to the apparent salutary effects of these views, if all indications did not point to this solution of the sex problem as safe, sane, constructive, and better than anything thus far advanced, neither *Rational Sex Ethics* nor this work, nor the lesser books now being brought out, would ever have been published.

"Facts are stranger than fiction," and some such facts have come to my attention while I have been writing these things. I recently met, in an accidental way, a professional man who incidentally discovered that I had made some investigations in sex matters, and that I was writing along these lines. Perhaps giving the results of this meeting and acquaintance may help to dispel the doubts of some who disapprove of sex enlightenment and of definite rules for sex conduct. This liberally educated man, who had been married ten years and who had several children, had read all the sex books he could get hold of and had consulted several doctors in a vain search for knowledge to enable him to live a normal married life, such a life as two apparently normal people like himself and his wife should live. He had no intention of consulting me as a physician in regard to their marriage relations. (He had long since given up hope of solving their problems.) Our talks were friendly, rambling ones, interspersed with a little advice here and there, and my account, I fear, must be rambling also; but I think it worth while as showing what dense ignorance exists

even among us medical men, and what simple remedies often immediately rectify mistakes of many years' standing.

We were talking about the current sex books, and he said there was almost no definite information in them, and I said, "Especially in those for girls, and that is why I am writing a book for girls just now." Then I said, thinking to show how ignorant our profession is of sex, that a scientist investigating these problems had told me that Adolph Meyer, one of the foremost psychiatrists, had told him that sixty per cent. of women in this country were frigid.

My acquaintance spoke up and said, "My wife is one of them."

I replied, "But that statement is not true, and I will stake what little reputation I have that not one-sixth of one per cent. of women in this country are frigid; so if your wife is such I have discovered a rare case. It will make the third in my professional life." I continued, "The chances are ten thousand to one that your wife is as normal as mine, or as the ordinary woman." He hoped that this might be true, for his sufferings had been intense during ten years of faithfulness to her. He informed me that they had become cold toward each other, that the early caresses and tokens of affection had long since been dispensed with, that there was little pleasure in living, for either, that he was much worried concerning her health and his own, finally saying that no outsider realized how close his home was on the rocks. In spite of his claim that his wife never had shown sex desire in the ten years of their married life, I daringly told him that, though I was not quack enough to make an absolute guarantee, since there was the remote possibility of his wife's

being abnormal, I would, with this reservation, engage, as a friend, to have them both happy, contented, and gaining weight, and his wife welcoming rather than repulsing his sexual advances, and all within a month.

Of course one may say that this was egotism, braggadocio, or guess-work on my part, but the fact is that such cases had been so numerous in my experience and the results so universally the same that I thought I might be pardoned for discounting an occasional one in advance. Anyway, within two weeks from that conversation I accidentally saw her put her hand in his and snuggle up to him and saw him put his arm around her and look caressingly down upon her, little evidences of affection which he had told me had not happened in his family for years. He also told me, and she corroborated it, that during this two weeks, she had had and manifested sexual desire during intercourse three nights in succession, and that on the fourth night she had had a perfect orgasm, and that after an interval of four days, without the ordinary attempts at excitation, she had manifested spontaneous desire and had had a perfectly satisfactory and complete orgasm. This couple, whose love was growing cold, whose home was near the rocks, who had little zest in living, who, for days at a time, would "nag" each other without knowing why, and then for days pass each other silently, like ships in the night, feeling all the while remorse for their treatment of each other, both thin, both nervous, and both worried about each other's health, had given up their hopes of a happy married life, after consulting all the books they could find, as well as several doctors.

What did I do under these circumstances? I first learned some of the husband's history, then gave him

my book and some manuscripts to read, and told him to read it all to her or get her to read it by herself. After this preparation, I began to talk over the manuscript which I was working on with them at every opportunity. I asked for advice and suggestions. I gave them some other sex books to read, criticising some passages, praising others, and casually told them some of the problems that I myself had faced and solved in the first ten years of my own married life. Going a little more into the history, the husband had been reared by an overloving and jealous mother who had lost her husband when the boy was young. She had frightened him about masturbation and had so instilled it into his mind that he must not touch himself that even now he had great repugnance to the ordinary toilet of his sexual organs. This repugnance extended to caressing and preliminary excitation of his wife, although he believed this proper and had made many half-hearted efforts in this direction. His mother had also frightened him about emissions. He had masturbated more or less and had worn strings with shells tied to them to make him lie on his side and thus prevent emissions, which had at times been frequent and were now increasing in frequency. His mother had broken up several of his love-affairs and had tried to prevent his marriage a few days before its occurrence. I advised him to be very confidential with his wife in talking over sex matters, and after explaining the origin of his repugnance, told him to try to overcome it and not to spare caresses.

I then tried to talk with his wife, though we were both somewhat diffident at first, she always having been so on sex subjects and I not having much of an excuse for talking such matters over with her; but I had

learned from the husband that menstruation, which had given her little trouble before marriage, was becoming increasingly disturbing and painful. I made this an excuse for conversation and gave it as my opinion that absence of sexual satisfaction was the sole cause of this difficulty. As I grew bolder, I learned that as a girl in school she had heard of sexual matters and seen sexual sights which, on the one hand, had shocked and disgusted her, but which, on the other, had attracted and erotically excited her. No one had taught her concerning these matters, but the absorption of current opinion had led her to believe that everything connected with sex was low and immoral. After marriage, her husband's mother had tried to alienate her husband's affections from her, and hers from him. Though this effort had not been successful, she had at times thought that her husband cared little for her. She was ashamed of sex and afraid to respond to his advances, in her own words, never could let herself go. She could not and would not talk these matters over with him, so they were never confidential about them. She had had desire enough at times, especially preceding menstruation, but had so sedulously concealed it from him that he had believed her to be absolutely cold. She actually thought him rather low and brutal because he had manifested a husband's natural desires. By means of books, manuscripts, talks, and illustrations I got these false notions pretty well out of her head and she became a willing listener to my advice, with the results already mentioned.

Any one at all conversant with these things knows as well as I that, whereas they would have been miserable together a few years longer perhaps, then one or

the other or both would have gone to a sanitarium, or they would have broken up altogether, now neither weal nor woe can separate them and they will be happy to the end of their days, which will surely last some years longer than would have been the case without my presumptuous intervention.

I learned some other things from this man. He told me of a physician whom I knew to be modern, educated and of the best repute, who declared that he would take his own seventeen-year-old son to a prostitute to initiate him in promiscuity, stating that he would do this rather than have the son learn to masturbate, for this would certainly kill him. To me it is almost unbelievable that such criminal ignorance can exist here in New England in the twentieth century; and yet I realize that there are those who would consider me equally culpable for telling my four husky boys, after warning them never under any circumstances to take liberties with girls, to cut off their right hands sooner than have intercourse with a prostitute or with any other woman except their wives; that if they could no longer contain, after following all my directions, occasional masturbation never hurt any one morally nor physically and never would, and that any such necessary occurrence need not diminish their own self-respect. Be that as it may, my wife and I are proud of them; and three of them are fighting for Uncle Sam, while the fourth, who is seventeen, is eager to be doing so.

This man told me of another case. A certain evangelist taught a young man to masturbate. This young man got very much frightened about this, very likely through the influence of some other evangelist. He believed himself headed for physical decrepitude and

moral ruin. He worried about this constantly and spent much time on his knees praying to be freed from his slavery to this practice, though often in the midst of his prayers he would jump up and masturbate. Any intelligent man or woman could cure a sad case like this within a week. I have had a number just such, and no moral or physical ruin has occurred in any of them, and the symptoms disappeared like magic. I convinced them that no disastrous physical results were possible and providing relief was necessary, there was no vice nor crime in obtaining it. I assured them that God would not impose on man a burden heavier than he could bear. After this easing of the mind, which in itself greatly diminished the sexual impulse, I advised them to occupy themselves and never to think of these things, telling them that if emissions came often enough to relieve them, all was well and good; if not and resistance was difficult or impossible, to masturbate what was necessary and forget about it, just as they would after any call of nature. With this advice, some stopped masturbation altogether and, as far as I could find out, no one continued to masturbate over three or four times a week, which is about the average of normal intercourse between healthy married people. All became happy, robust, and moral, and some are now the proud fathers and mothers of children who would delight the eugenic enthusiasts.

One more possible lesson from this chance acquaintance. This man's mother, it will be remembered, lost her husband when at the acme of her sexual power. It is known that her relations with her husband were normal and satisfying, in spite of her almost morbid fear of all things sexual. She became worried concerning the boy's habits, exceedingly devoted to him and

jealous of him and finally insane. This was probably an Œdipus complex. Is it too much of an assumption for me to say that a few hours of sensible talk from an understanding man or woman would have made her perfectly normal and prevented her insanity altogether? Perhaps one would not consider this assumption unwarranted after considering with me the lives of a dozen women in identical circumstances, with indentical temperaments, and all having the same point of view, and all in various stages of neurosis, fast approaching psychosis. They were all ashamed of a normal sex instinct and frightened at any manifestation of desire and passion which, after the loss of their husbands, there appeared to be no moral provision for. A few convincing arguments, like those used in cases cited in *Rational Sex Ethics* and in other parts of this volume, were all that was necessary to bring about an almost immediate resumption of normal life activities, interests, and usefulness. Such cases are sprinkled through my case-book during a period of over twenty years. No one has become neurotic a second time. No one has fallen by the wayside, and, to my knowledge, not one has died, though some of these women are now over seventy years of age.

PAGES 25-26 MISSING

RATIONAL SEX ETHICS
FURTHER INVESTIGATIONS

CHAPTER I

PSYCHO-ANALYSIS AND SOCIETY

PART I. AN APPRECIATION AND A CRITICISM, WITH REPORT OF CASES

Dr. Trigant Burrow, in his article, *Psycho-analysis and Society*, in the *Journal of Abnormal Psychology*, January, 1913, very clearly, concisely, and ethically touches a topic with which the writer long has been concerned. In a journal which has had no trivial or barren articles from its inception, there certainly have been few so incapable of misinterpretation or more phraseologically and etymologically accurate, and none more correct in their ethical deductions than those from the above-named author. While the present writer has no sympathy with crass materialism and is as much of an idealist as Dr. Burrow, he refers to some of the statements made in the article mentioned in a way which might be called critical. We believe that he has stated what should be our correct attitude on many questions, and that he has done so more comprehensibly than anyone else has done. Nevertheless, some of the statements are believed to have been too strong for humanity, unless it is to reach Infinity.

"Hitch your wagon to a star," is an admirable metaphor and has a beautifully transcendentalizing sentiment. "Hitch your zeppelin to a star," would be more in keeping with the conditions. Wagons are "of the earth, earthy" and must of necessity be hitched to some terrestrial object. Humanity is like the wagon, and, like it, must travel hard roads. In spite of Dædelus, Icarus flew too high and paid the penalty. Of course it was better to have been in the upper regions and to have "hobnobbed" with the Infinite than to have flown ignobly too low and to have gone down without the broad perspective, but let it not be forgotten that he had to drown in the same water either way. After much experience, it would seem that pragmatism is the best idealism and that the "golden mean," even in modern science, is not obsolete.

Several years before Breuer and Freud made their memorable contribution to hysteria, which I neither read nor heard of till ten years later, I learned that the conflict between the theoretically right and the supposedly wrong, in other words, sexual sublimation and subjugation versus sexual expression or relief (whether psychic or physical, or the two intimately blended) was the cause, or a cause, of neurosis and psychosis in many cases. Long before knowing Freud's dictum, the conclusion was arrived at that this moral conflict was at the basis of most nervous and much psychic trouble, but even now it is not considered etiological for all. Pysycho-analysis is a recent and dignified term, but for twenty years I have been arriving at the hidden conscious lives of patients and friends and at much that is now called unconscious or sub-conscious without an elaborate technique or a supernal erudition. While the sub-conscious or unconscious ex-

ists, and at times holds its traumas and repressions, these may be arrived at by methods simpler than Freud's, if they are necessary to effect a permanent cure, in most neuroses and psycho-neuroses. All physicians and psychologists must know, but very few apply a simple principle which will cause the unconscious to dwindle to much less than its present fancied colossal proportions. The principle is enunciated in the three words: confidence inspires confidence. If you confide to your patient your hopes and aspirations, your defeats and triumphs, your financial reverses or successes, he will reciprocate in kind. If you are not too shy about any sexual remissness that you are heartily ashamed of, he or she also will be confidential. You do not have to go to your unconscious self for these things, neither do they in the vast majority of cases; if the experience with several hundred normal people and many neurotic and psychic cases, covering a period of twenty years, teaches anything. While this method is perfectly simple, one should have common sense, tact, some altruism, and a sound practical ethics, highly tinged with idealism; and one should not have sexual self-interest or self-consciousness, fear of derogation or criticism, or the attitude of a superior moralist.

I agree with Dr. Burrow that psycho-analysis has no bearing on the realities which underlie the symbols of religion. It detracts nothing from rational religion for it to admit that the hideousness of license and promiscuity drove religion and ethics to demand an absolute asceticism, which extreme all informed people must now admit was as far too right as the other extreme was too wrong. Ideals change with civilizations; houris, Nirvana, super-sense, are all, to a certain extent, relative. "As a man thinketh in his heart so is

he." The fact stands out plainly that, for humanity to avoid absolute pessimism, ethics and health, or ability to live, must be synonymous. A social construction of Spencerian ethics would regard the psychotic or neurotic, from sexual abstinence, equally culpable with the one from sexual excess. Every one recognizes instantly that sex ideals are often too low for humanity's best good. No one seems to recognize that sex ideals can be too high, yet no demonstration is necessary to show that the far swing of the pendulum to asceticism defeats all ideals for the future. Neurotics usually seek too high an altitude and condemn self too severely for any remissness or fancied remissness. Dr. Burrow says, "Shall psycho-analysis seek to cure the neurosis by shattering the social ideal?" and this, he says, "is the selfish, personal, and impermanent way, not the way that looks to the larger social interests." Again he says, "Does it not seem that the logical sublimation for unconscious repression is conscious control?"

Now no one who has had experience with nervous people or with ordinary, so-called well people will deny that for one case of unconscious repression there are scores and perhaps hundreds, where there has been conscious control or attempted control. Relief has come only from modifying the ideal (if one chooses to consider complete control possible, or by recognizing the inexorable demands of nature if one believes, as I do, absolute control to be ordinarily impossible), lessening the self-condemnation for errors or fancied errors, or in some way modifying the standards formerly adhered to. When the comparatively few cases are considered, whose unconscious complexes are brought to the light of day, how much better will they deal with them

than their brothers or sisters who have had such conscious complexes have done? One thing is certain. No one can look to the larger social interest unless he keeps out of a sanitarium or psycho-pathic hospital. It is equally certain that ideals have put most people who are in these places there. Shall people be encouraged to cling to these identical ideals or shall they be helped, as is necessary for prophylaxis or cure, to modify them, but not enough to cause individual moral laxness or social harm? Are we ourselves ashamed of our own ideals or of nature? If not, why do we insist on neurotic patients having ideals far and away above our own? The ordinary, well-balanced, productive, moral, altruistic man or medico is married and properly sexually adjusted, perhaps one half the population are so adjusted, and such adjustment is admittedly a valuable asset toward health and long life. All call it desirable, and many consider it absolutely necessary, for the proper physical and mental health of either sex. Yet one half the population is without this adjustment, the woman unavoidably and the man often ignorantly, selfishly, or short-sightedly.

We whose "lines are cast in pleasant places" encourage or impose on the less fortunate, burdens which we ourselves, frankly, could not bear. I'll not say would not, though some would not, but certainly many could not. It is folly to say that the average normal man or woman can remain so, and be absolutely continent for a long period of years. It is vicious to encourage sexual promiscuity, and the average doctor or person revolts at it. There is one standard for a married person and another for an unmarried one. Married men and single men, married women and single women are made just alike and have like instincts

and needs. Some of the segregated ones resort to promiscuity, some to auto-erotism, all to one or the other, at least occasionally, during certain years of development or of strongest virility. I say all advisedly, for any exceptions due to unusual power of resistance or to abnormally weak sexuality are so few in either male or female sex as to be negligible. Many reconcile themselves to the worst possible solution, so far as they themselves or society are concerned, and have promiscuous relations. Many others, whose ideals are higher, seek auto-erotically what relief is necessary and constantly reproach themselves for their fancied degradation.

Now then, whether necessary or not, practically every member of the community does, during certain years, attain, with greater or less frequency, some form of conscious sex relief or satisfaction. If strict continence is the ideal, all transgress, either by promiscuity, auto-erotism, perversions or pseudo-perversions. The difference between the ordinary neurotic and the ordinary, supposedly normal individual is that the former, though he, as a rule, transgresses his ethical code less frequently and less completely than the latter, has never lowered or changed his ideals at all and as he is invariably reticent thinks himself almost unique in sinning. The normal individual, from his more communicative nature and wider experience, realizes that he is not unique, and that, if he has sinned, all humanity is "tarred with the same stick." Though he may be still an idealist and have transcendent notions, he has also learned that "we are but dust" and, if the traditional code demands the impossible and is contrary to nature, no ideals are jeopardized by proper recognition of natural instincts. He allows somewhat

for his instincts and admits the physical man or woman to some place in his categories. In short, I mean to say that we medicos and many other people, who are fairly normal, are so as the result of squarely and consciously facing ourselves and our pasts, and without magnifying the good or minimizing the bad, uniting all qualities in a psychic whole.

The neurotic magnifies the real or fancied moral delinquencies in which, from his inexperience with the world, he imagines himself to be unique, and at the same time under-estimates the good qualities. He splits off a portion of his personality and constantly dwells on this Mr. Hyde part of himself. He tries to get rid of him, and when he does, Freud must be invoked to bring him back. But mind, he does not get rid of Mr. Hyde as often as Freud or many others think, nor nearly as often as he would try to make us believe. When the neurotic is brought in rapport with the physician and proper transference, which is based on confidence rather than on libido, has occurred, he will tell all about his troubles and may be readily cured by suggestion and re-education. As to what suggestions may be proper, little of value can be found in the numerous studies of abnormal sexuality. It would seem that lessons learned from the sex lives of those supposedly nearest normal would make the safest criterion. I have devoted much time to the study of the details of the sex lives of normal people of the better class. The adjustments and compromises resorted to and the standards arrived at by these people have, to a large extent, been used as a basis for the treatment of neurotics by suggestion, and in their re-education. The reasons for this method are too long to permit of their entering into this article, but the method will appear

and the results will be obvious after consideration of the following cases. If any ideas seem unconventional, let it be remembered that the conventions, though right and necessary, impose severe penalties on many helpless women and on some misguided or uncourageous men. Unquestionably the conventionalized home and family are bought at the price of prostitution or auto-erotism. Either price may be high, but certainly the former is unnecessarily so.

The case under consideration is that of a young woman who first consulted me at the age of twenty-six. She was under treatment, off and on, for about a year, though she did more or less work after the first three months. At present she is in excellent physical and mental health and has been for several years. Before her final nervous breakdown, she had several minor attacks. Previous to the time of consulting me she had been unable to do any work for several months. At this time she could not read nor think. She suffered from insomnia and anorexia, had constant headaches, cried much of the time, and continually dwelt on her bad feelings and her inability to support herself. She had almost omnipresent, entirely involuntary sexual feelings and sexual imaginings with a certain young man as the object, though there was, at this period, practically no auto-erotic relief. This patient was very religious and conscientious and had worked hard to educate herself for a learned profession. She had had a long-drawn-out struggle between sex and her ideals. Her sex experiences were first learned in detail, and are given here complete by themselves, though there were many interruptions in the way of advice and suggestion in the course of the narrative.

Her father always had been somewhat nervous and

was some five years older than her mother, who was sixty-five and in good health. She had two brothers and a sister, who always had been well. One brother had died from a rheumatic affection of the heart. At the age of four or five, her twin brother told her how the Sunday school teacher got her little girl. Shortly after this, she examined herself to see if she had the same anatomy and began to masturbate with a button-hook that had a wooden handle. She could remember no sensations at this early period. On one or two occasions she was left at home with her two brothers and they played at being animals. They undressed and the older brother assumed the rôle of the mother cow and was going to feed the brother and sister. On another occasion her cousin came in and wanted to play at man and wife, but she refused to play this game with him or with any one except her twin brother, though, for two or three years she and he indulged in this pastime. The brother had no erection and she had no sensation, and on the older brother's learning of this he told them not to do it and it was stopped.

At the age of four or five, after severe paroxysms of coughing during an attack of whooping cough, there was a slight show of blood from the vagina. Though this had been forgotten for years, she was then much frightened and the blood was attributed to this play with her brother. She always has had a horror of blood, and since a nervous attack three years before, often has dreamed of this brother's being violently killed or terribly injured, and in these dreams both she and her brother were very much frightened. This brother was almost her sole playmate until the age of twelve.

At the age of eight or nine she went berrying with

three or four other little girls, and on two or three occasions they exposed themselves to each other by lifting their skirts. Nothing definite further was remembered for several years except that there was occasional masturbation. At eleven or twelve the orgasm was attained by pressure against some object. At fourteen or fifteen, she began to use a hairbrush handle. At this time she became religious and began to worry about the moral and physical consequences of her practice.

She had a very slight spinal curvature, which was being treated at this time and she always thought that this spinal trouble was the result of her practice, since the position assumed while masturbating would soon bring on pain in her back. Masturbation was never at any time practiced oftener than once a week. Her menstruation was somewhat irregular and this was also attributed to masturbation. At seventeen she was so impressed with the evil of the practice that she prayed to be punished if she ever did it again, and she refrained until about twenty. She was desperately nervous all through this period. At this time she and her brother's chum, though not intimate, were good friends, and she had day-dreams in which she imagined that they married and went West together, though she usually thought herself unfit to marry, because of masturbation and her spinal trouble.

At the age of twenty she changed her residence and began to go with another young man, concerning whom she had frequent day dreams of an erotic nature. She began to masturbate occasionally, especially during vacations, when her time was not so fully taken up with her studies. She was deeply interested in this

young man for two or three years, but later and now there was and is only a sisterly feeling for him.

At about the age of twenty-two she met a young man to whom she was instantly and strongly attracted. Their ideals and work were similar, which fostered their attachment, which was never very intimate, though she later learned that he was deeply interested in her. Returning to school broke up their companionship, though she continued to have day-dreams concerning him, at first on the highest ethical plane, later, when she became nervous, colored with erotic fancies, in spite of all efforts to avoid this later phase. After his engagement to another girl, all day-dreaming ceased.

Some time later, at about twenty-five, she met another young man whose tastes and aspirations were also similar to hers. He was more of a physical type than the former and she did not like him at first, but he was very attentive and she soon began to admire him and have day-dreams, of somewhat erotic nature, about him. She always attempted to repress these erotic fancies, with only partial success. Now they became entirely involuntary. This young man being interested in physical culture, eugenics, etc., before proposing marriage asked that he be allowed to make a digital examination per vaginam to ascertain if she were anatomically adapted for child-bearing. She at first objected, but began to worry about the possibility of malformation, and thought it no worse to have him make an examination than to have some physician whom she did not know examine her. So she finally allowed this and he was satisfied with the examination, which apparently caused no sexual disturbance in either party, though she had erotic feelings later when think-

ing of it. Two evenings later, the eve of his departure for another state, he took the liberty to feel of her and to again insert his finger in her vagina. She allowed this for a moment or two and then demanded that he desist. She was erotically excited and the feelings persisted for some time. He was evidently making strong efforts to control himself, but proposed intercourse, which proposal she immediately rejected, telling him he had no right. She later made excuses to me for him for making this proposal, since she thought he had done so from philanthropic motives, i.e., she thought that he thought that her nervous condition was due to sexual repression, and he proposed intercourse for her sake rather than his own. This was their last meeting, though they corresponded for some six months longer. She had told him of her sexual life and its resistances, and of her auto-erotic experiences, and he had told her of similar experiences and of his belief that auto-erotism was never justifiable, though he admitted lapses from this ideal. Their correspondence began to wane, he met and married another girl.

During this period she was nervous and worried and gave up her position. She had day-dreams of being married to him and of fulfilling all the functions of a wife and mother. Several times at night she had sexual dreams of him, but she did not masturbate more than once or twice for a period of six months. This brought her history down to the time when she came under the writer's care. For one of her religious and conscientious nature, the struggle between sex and her ideals had been fearful, persistent, and long drawn out, and though repression was constant, it had been seldom complete. She always felt ashamed, disgraced,

unworthy, and for years thought herself unfit for marriage, though home, husband, and children were her highest earthly ideals.

She readily understood on explanation that her now almost constant sexual desire and the frequent unsought, involuntary mental pictures of herself and the young man in sexual relations were not signs of depravity but the final giving way of her strong moral and religious nature to an imperious, well-developed sex nature. These things were now involuntary and she was not her own mistress, therefore not responsible. She was told that, in order to recover, she must make some concessions to her natural instincts. There seemed no way but moderate auto-erotic relief without shame, repugnance, or self-abnegation. She was told that under the complexities of modern life all could not be accommodated or adjusted sexually as many of us thought all should be. If the opportunity for love and marriage did not present, promiscuity was wrong and not to be thought of or tolerated, but it was equally wrong, for herself and society, to carry sex repression to the extent of producing physical incapacity or mental alienation. In her case the former had already supervened and the latter was imminent. Her reason accepted all this at once, but her conscience was some time in becoming reconciled, and the habit of repression, persisted in so many years, was hard to change. Heart-break for the man she had loved and lost (she still idealized him and blamed herself for any unconventional occurrences), headache, physical weakness, financial worries and discouragement at the gloomy outlook made a repetition of advice, encouragement, and suggestion necessary for some months. Although, on resuming auto-erotism and relinquishing worry, im-

provement was immediate, it was only up to a certain point.

Then inquiry was made as to her present frequency of indulging in auto-erotism and the method employed. It was learned that she used an object about one-half inch in diameter and four inches long, without preliminary excitation of the breasts or clitoris, about once a week. At times she failed to get complete relief, and was unable to sleep. She was now advised to use a somewhat larger and longer object, after some preliminary excitation, and to lessen the intervals for a time, at least. Improvement was rapid from now on. She became gay and confident, headaches disappeared, and she felt that she should entirely recover. The only drawback was the impossibility of ridding herself of the feelings of shame at allowing the young man to take liberties with her. There was, of course, psychoanalysis in this case, though not in a strictly Freudian sense. Her history was not all told at once, and some things were remembered from time to time which had been long forgotten, but the essentials of her sexual play with her brother and her auto-erotic habits and much more were told at the first interview, which was like any ordinary conversation. There was no hypnosis, head pressure, semi-recumbent posture, semi-lighted room, nor any kind of sleight of hand about it.

The facts in regard to the last young man, which were in her mind constantly, came slowest and hardest, but these experiences never had been in the unconscious, nor had the detailed sexual experiences of early childhood been ever, for any length of time, crowded from consciousness or forgotten. The dangers she had been through were not minimized by the physician, but she was told to be thankful that nothing worse had hap-

pened, and to look at her experiences with the young man as an education and a warning for the future. She was told not to blame herself too much, as her motives were entirely innocent, to let some of the blame, if blame there was, attach to the young man, whose conduct was certainly worthy of censure. This man, married and unavailable, was gradually lowered to the estate of an ordinary human being by her adviser, and she was led to think that there were many estimable men yet unattached, and perhaps there was one for her. At any rate, she could be useful, happy, and self-respecting if she had to journey alone. Dreams were invoked, and though they revealed nothing which she had not told already, they confirmed much of this and showed that in sleep she was now living over her childhood sex life and her experiences with the young man, and that she was reconciling her past sex life and ideals with the present hard facts of existence, so that, from the ruins, a new personality, emblemed by the "rose red-streaked, then all white," referred to later, was rising, like Phœnix, from the ashes.

DREAMS

I. She dreamed that the wife of the young man (who had been so intimate and so indiscreet with her) came to see her. She at first liked her very much, then the wife's face changed to a face recently seen, and now she did not like it, and she said to the wife, "I do not see why he chose you instead of me."

II. Dreamed she (the young man's wife) wrote a friendly letter to the dreamer.

III. Dreamed that the young man was here and very friendly. She, the dreamer, asked him if he was married. He said, "Yes, but very unhappy."

IV. Dreamed she saw the wife's picture. At first liked and then did not.

V. Dreamed of the wife as having dark hair and eyes like her own.

VI. Dreamed that she and Mr. C., a recent acquaintance, were sitting on the floor, he kissed her and she was indignant, but paid little attention, as she thought that perhaps he did not intend any wrong. Mr. X., a friend and clergyman, came into the room, and now Mr. C. was in the next room with Mrs. X. and Mr. C. said to Mrs. X., referring to some remark of the dreamer, " She understands me and that is satisfactory but not real comfortable." A friend from near her home came in and introduced her husband, but he ignored her. At the last remark of Mr. C., she laughed uproariously and was greatly amused in her dream. Mr. C. in many ways reminds her of the young man previously spoken of.

VII. She was sitting on a veranda, with a dog, of which she is fond. She teased him and he started away. She whistled and called him back, just to continue teasing him. The dog appeared to know this, bit her on the chin and part of his jaw seemed to be in her mouth. She woke, much frightened, and having a strange sensation. In the dream the bite did not seem to hurt her much, but it was accompanied by a most uncomfortable sensation.

Note. If we substitute in this dream the young man for the dog and a rather common post-nuptial kiss for the bite, the translation of this dream will be easy.

VIII. She dreamed that she was at Mr. X.'s. She put her foot on Mr. C.'s foot, and he said, " Is that as near to affection as you ever come? " In relating this dream she recalled that the young man had put his foot

on hers often in a similar way, and she here recognizes Mr. C. as a substitute for the young man.

IX. She dreamed that she, a little girl in short dresses, was in a strange house with some woman, perhaps her mother. Of a sudden two kittens jumped under her skirts and frightened her terribly. The brother (now dead) entered the room. When this dream is discussed she remembers seeing a cat the day of the dream. One should refer to the episode in her sex history, related long before this dream, in which this brother, seven, and she, four, were left at home alone together. They undressed and played they were animals.

X. She dreamed that she and this brother were married and that she had sexual relations with him. Vide sex history. ' As a child she had played at husband and wife with this brother, and they had played at intercourse.

XI. She dreamed she was beside a barn near her old home, gathering beautiful roses, some being white, and one beautiful white rose had red lines in it. There were a great many girls in the barn, who had no right there, she thought. There seemed to be something underhanded about it. She saw more girls through a window. The facts were that she had seen roses near this barn, as a child, on her way to school. She always had been afraid to pass this barn, thought that a cat had been killed there. She also had seen animals copulate there. The day before this dream, she had been telling a story, " Quality, not Quantity," in which a white rose figured as an emblem of purity.

XII. She dreamed again of flowers of different kinds and colors. The final central figure emerging from all the rest was a beautiful white rose.

XIII. She dreamed of meeting and having a talk with a former Sunday school teacher. While she was with this teacher, the brother referred to came into the room. It will be recalled that when she was four or five years old this brother, using this Sunday school teacher and her husband as illustrations, explained the advent of babies into this world, and that later she was much shocked to have been told this.

Few further comments on these dreams are necessary if the sex history of this patient is carefully read, her affair with the young man is kept in mind and her conversations with the physician, who is trying to help her outgrow her love for this young man and to make her see herself a self-respecting and normal human being, are taken account of. After she became able to control her thoughts of this young man, particularly those of a sexual nature, it will be seen that, for a time, she got relief or satisfaction in her dreams of him under different disguises, if one wishes a Freudian interpretation. Then the childhood episodes, so long her *bêté noir*, were worked over, sometimes with accompanying erotic feelings and sometimes without.

I assume that these early experiences were being assimilated by her new-found personality and finally disposed of, sloughed off, as it were. Then, as a result of her own reasoning and my words of comfort, she first began to realize herself in dreams what she had always longed to be, pure and wholesome. The red-streaked rose was her former self, a white one in dream XI. was her present self, other white ones were other girls who had had similar experiences but who were really in intention as pure as she. The consummation occurs in dream XII. when she, as the white

rose, emerges from the many colored flowers. This period of definite dreams ended at the time when she was clearly on the high road to complete recovery. It is plain that dreams such as these are the *via regia* of the conscious or unconscious mind but not, as Freud would encourage us to believe, ante rem and necessary adjuncts in probing a personality, but in this case at least they are post rem and constitute unmistakable proof of the correctness of the patient's intimate life history, already detailed to the physician from her conscious mind, sans cumbersome psycho-analytic devices. That esoteric training which the ordinary physician is said to lack and which, according to strict Freudians, he is unable to acquire, is entirely unnecessary in this instance.

CHAPTER II

PSYCHO-ANALYSIS AND SOCIETY

PART II

In the *Journal of Abnormal Psychology* for August, 1916, Dr. Burrow further remarks concerning our wrong educational system. He criticizes particularly didactic methods of instruction and the almost total absence of training on the affective side, thus leaving no outlet for the emotions. So much we can heartily agree with, but his conclusion that this lack of affective development has led to regressive tendencies in which auto-erotic pursuits have been exalted and that there has resulted a general over-estimation of everything sexual is not in consonance with my findings, though a surface analysis might lead to this conclusion. It is quite evident that, whether there is repression of sex from fear induced by traditional teaching regarding the dire results to psyche and soma of any sex expression before marriage or whether there are attempts at sublimation, still all sexuality, from puberty on, is neither repressed nor sublimed; else we should have entire disappearance of the impulse to marriage and propagation in many people where this impulse is still a fact. If then the sex instinct is present in some degree, regardless of teaching or aspiration, it is again evident that, since the spermatozoa and the ova are continuously coming to maturity in the body and libido is constantly being secreted by the affective

mind, repression will necessitate a cumulative action of these elements and there will be apparent undue consideration given to the sexual by the individual.

Again, the fear, almost universal, of evil consequences of lapses in repression will cause a constant dwelling on these matters and thus make it seem that the person gives more than proper place to the sexual. That this is not really so can readily be shown by following a sufficient number of cases after a sufficient elucidation of these matters has been given to dispel the fears which, as Dr. Burrow says, and I agree, are invariably the basis of the neurosis, and when enough knowledge of nature has been obtained to enable the individual to dispense with prolonged and desperate attempts at repression. I propose to submit a case in illustration, but first let me suggest a reason, which no one seems to have given, for the oversight or neglect of the proper education of the emotional life of the child to which Dr. Burrow has called attention. Catering to, or education of, the emotions necessitates the psychic enjoyment or physical pleasure of the individual. Interest in music, painting, the dance, or sex expression all involve emotional enjoyment; but the ancient ultra-idealism conceived all emotional or sensational enjoyment as being wrong, and all sex expression unnecessary and a vice or crime, even the necessary expression for procreation was considered a low and an unnecessary concession to nature by a clergy directly descended, though it seems paradoxical, from those to whom inspiration dictated to "grow and multiply in the land which the Lord thy God giveth thee." Mortification of the flesh, sackcloth and ashes, flagellation, the car of Juggernaut, fasting, and a long face were means to the highest ideals; while asceticism indicated

strength, purity, and godliness. Though these ideals long have been done away with among sensible people, these ideas have such root in human consciousness that they subconsciously dominate our philosophical, psychological, religious, ethical, and educational systems today. In fact, the revulsion of feeling which turned much enlightened humanity from this ultra-idealism, stifling to breadth and happiness, to a crass materialism, Hedonistic enough, to be sure, but destitute of many of the best human ideals, was but the persistency and harmfulness of these traditions. It is to be hoped that modern pragmatism will mitigate the evils of these two extremes.

Among the mentally well oriented, as well as among those alienated, things are not always what they seem. The minds of religious enthusiasts are often seething cauldrons of erotic fancies. The supercilious, legally wedded woman, horrified at infractions of the conventions, will often not hesitate to procure an abortion, while what the world calls an immoral woman often has higher ideals and suffers more in striving for them. Striving for unattainable ideals or non-recognition of inexorable instincts, as one chooses to put it, have been the undoing of many of the straightest men and most virtuous women. The following case so well illustrates cause and effect, the danger of too high ideals or non-recognition of nature, the penalty of suppression of emotional life and of sex ignorance, and the points under consideration of repression and supposed regression, and so profoundly appeals to our admiration and sympathy that I shall quote fully from my notes and endeavor to draw some legitimate conclusions from the story, compared to which the modern problem-novel, in its attempts at realism, hardly

scratches the veneer of our society. Sex literature and modern fiction are rife with abstractions calculated to set us thinking, but entirely useless when we seek for remedies. The concrete psychic facts and physical results are not only more profoundly absorbing, but the only safe criterion of a rational therapy. The one whose history is given is a resident of a distant state, a widow of forty-eight years, refined, liberally educated, beautiful, the devoted mother of three children. Her married experience was most happy, her thoughts and aspirations for herself and her children always have been of the highest, her conduct was, to a certain point, unexceptionable.

How comes the nadir of her present from the zenith of her past? for she finds herself pregnant and bears an illegitimate child. The paradox, if it be one, though I prefer to call it a legitimate sequence of events and no serious detraction from her virtue, I propose to explain from the intimate facts of her inner life.

When about eight years of age, having no previous knowledge or thought of sex, she accidentally saw a man urinating. She was ashamed and disgusted and excited, though the excitement was not known to be sexual, by this sight of the male genitals. Two years later, walking with a woman companion, they suddenly came upon a man in an alley way, masturbating. She had no idea then or for many years later what the man was doing, but was much frightened and shocked at this sight. A vivid picture remained, of his actions and of the distended organ and of the expression of pleasure on his countenance. Instinctively she thought that what he was doing was wrong and loathsome and wondered why he was doing it. There was often a recurrence of vivid mental pictures of these two incidents,

combined always with a feeling of horror and disgust at herself for thinking of them. There were no erotic feelings accompanying these mental pictures until she learned, about the time of her marriage, what the second man was doing. Subsequently erotic feelings accompanied these mental pictures and each time they recurred she felt as if she had been violated by this second man. On several other occasions she accidentally observed men urinating, and on three other occasions saw men masturbating. Once she saw a man, apparently a degenerate, walking along the street masturbating without being exposed. Some years after her husband's death, a man sitting opposite her in a railway car, kept looking at her. He was evidently greatly excited and was masturbating furiously. She could not change her seat without attracting attention. The old horror and disgust returned at this sight and later there were intense erotic feelings on remembering it. Just before this incident she had been suffering intensely from erotic feelings and had been making every effort to repel the advances of a man of whom she was fond and who later was the cause of her undoing.

After her life story had been given to the physician and all these matters had been explained, she saw a man sitting in a grove masturbating. Aside from a slight feeling of shock and disgust, she had no disturbance from this incident.

From about the time of her marriage she had a feeling of curiosity and repulsion in regard to male genitals. She told her husband of this, and he was careful not to expose himself before her. If her husband or one of her boys or a male guest went to the bathroom to urinate, she had a feeling of disgust and a strong erotic feeling. At the age of seventeen, she awoke one night

having violent sensations immediately culminating in an orgasm. Immediately she had a feeling of shame, disgust, terror, and utter unworthiness. Similar occurrences resulted in similar feelings, and she soon began to have erotic feelings when awake, and soon learned their meaning and began to masturbate occasionally when the feelings were too intense to be controlled. On every occasion there was the greatest repugnance and fear of physical and moral calamity. About this time she read Pierce's quack literature, heard risque stories from a girl, read *Eve's Daughters* by Marion Harland, and *Know Thyself*, all of which made her redouble her efforts to abandon masturbation, and she was successful at about the time of her engagement, one and one-half years before her marriage. Both she and her fiancé had strong erotic excitement during their engagement, but neither for a moment thought of yielding to these feelings.

After her marriage, on account of an imperforate hymen or a disproportion in the size of the organs, complete intercourse was impossible for a period of three months; but they did not know enough to consult a physician. The husband attained an orgasm frequently from contact, and on these occasions she had extreme excitement and a great deal of pain, but no orgasm. Undoubtedly the patience and considerateness of the husband prevented serious nervous collapse at this time. Shortly after three months, she became pregnant and for about two weeks they had intercourse daily with complete satisfaction to both. Then, following the dictates of *Tokology*, intercourse was of rare occurrence during pregnancy and there was none for two months after confinement. Then, as she was delicate and nervous, to avoid an early repetition of

pregnancy they delayed intercourse two weeks after each menstruation and then indulged three or four times a night for five nights. Occasional relief was had at other times by pressure of the penis against the clitoris until both had an orgasm. Rarely she masturbated him.

Eight years after her marriage the husband became ill from a double valvular heart lesion. They were told that he must have no excitement, and they interpreted this to include sexual excitement. They began to occupy separate rooms, and she made every effort to conceal any erotic feelings. After six months of total abstinence, they began to have intercourse on the rarest occasions, though both he and she suffered extremely from deprivation for the few years that her husband lived. Both were very nervous, but perfectly harmonious. She had almost constant desire, but concealed it from him and despised herself for having such feelings when her husband was ill. When he was greatly excited she avoided intercourse by telling him that she was tired or ill or did not want it. She had occasional voluptuous dreams but never masturbated during her married life.

Not long after his death, sexual feelings returned and kept increasing in frequency, and she had to resort to masturbation occasionally, but always with the greatest shame and remorse. She met a man older than she, with whom she became friendly, and he tried to help her loneliness and, it might be said, paid her some little attention. After a time, he told her abruptly that he enjoyed their friendship but that he did not care enough in the right way for her or any woman to marry. During this friendship, there was no increase in erotic excitement. The friendship continued

after this declaration, but she became very lonely and, to prevent herself from brooding, and to do some good in the world she entertained, perfectly conventionally, another man who promptly fell in love with her, and after a time they were engaged.

All her life, as a result of her mother's criticisms, she had felt that she was stupid, unattractive, and that no one cared for her. Though this feeling had disappeared to some extent during her married life, it had reappeared in full force after the declaration of the friend mentioned above. This second man's evident love and respect for her induced a strong emotional state. After a time he said that, as they were engaged and both suffering, intercourse was all right and he tried to induce her to think as he did. She knew better and resisted any advances of this nature, though she was so situated that she could not escape him and had to submit to many lover-like attentions all calculated to excite her erotic nature. Finally, as much out of sympathy for him and his sufferings as from the stress of great desire, she consented to a relation which, though external contact only, and never complete intercourse, finally resulted in her pregnancy. Mutual orgasms were obtained as the result of contact from time to time. On each and every occasion, she resisted to the best of her ability, his attempts at excitation, but finally succumbed in some instances. He also tried to break off these relations, and both, as a prophylactic to their intense desires when together, tried masturbation before their meetings. Neither thought there was any danger of conception, and after her condition was discovered, no further relations were had.

Circumstances were such that they could not marry. He offered repeatedly to marry her, but now insisted

that she go away with him and leave her children. She felt that she could not sacrifice them, and besides now she saw a side of his character altogether new to her. He blamed her, insisted that she had ruined his career, and left her to take all initiative and responsibility incident to her condition. She took medicine, at his suggestion, to bring on the menses, and tried, on her own account, by attaining the orgasm several times, to restore her monthly sicknesses.

The other details of this history are unessential. Always nervous and having had several severe attacks of depression, she now had the worst one of all. She procured a loaded revolver, which she attempted several times to use, but at the last moment her courage failed her. She now fell into my hands and my treatment was quite simple. After learning the history, which took two or three days, I admired and agreed with her ethical notions, but allowed somewhat for her ignorance of sex matters and for her temptations and provocations. I told her that, under the circumstances, she could have, many times in her life, obtained auto-erotic relief, and could do so still, with perfect justification, from any sane, biological, ethical, or religious code. I respected her more than I did many ostensibly virtuous married ladies, and I told her so. I sympathized with her deeply and let her know it. My wife treated her as she would a sister. The morbid ideas in regard to male sex organs, I removed in about twenty minutes, according to her statement. I simply took some anatomical charts and explained to her in a general way the functions, relations, and states of the male and female generative organs just as I might have instructed her in astronomical, botanical, or in physiological facts and I showed her the natural psy-

chological sequence between the several incidents and the morbid ideas, assuring her that, given the same premises, such ideas were as likely to come to me or any one else as to her. She gave up ideas of the revolver and took up her life again with a measure of self-respect and a determination to live in the present and in prospect rather than in retrospect.

In this case, added to the ordinary neglect of affective development in early years, there had been her mother's constant criticisms which tended to inhibit all self-expression. Utter lack of sex knowledge and unfortunate incidents and situations did the rest. After her restoration to health, her erotic feelings though recurring at intervals were less frequent and no stronger than in the ordinary married or unmarried woman of her age and temperament. Her former sexual preoccupation entirely disappeared. Of course this isolated case would prove little except as being a sample of scores of young, middle-aged, and elderly persons of both sexes whom I could cite.

Her struggles toward continence remind us of similar attempts to preserve what was thought to be a state of personal purity by numerous men and women in the Middle Ages. Undoubtedly, if the minutiæ of their private lives were all known, we should find that all, as we know was the case with many of them, were forced to recognize nature or fell below their ideals at times much as she did. Her point of view and struggle for purity are shown in her horror at voluptuous dreams, in the fierce struggle against auto-erotism, in her self-control during her husband's sickness, and in the long fight before she succumbed to the insidious male when lonely, striving to repress sex, at the acme of her sexual life, he reinforced propinquity and sympathy with

violent and sophistical protestations of love and desire. The fact that she was desirable to a man for whom she at first had great admiration and after she had begun to accept finally her mother's statements as to her unattractiveness and undesirableness, helped much in her undoing.

The futility and unwisdom of one of this lady's nature attempting to forego all sex expression seem obvious. But what shall we advise? No one, unless still subservient to tradition, will advise promiscuity. Advice to a woman to marry is often null and void. When, as is often the case, more than nocturnal involuntary sex expression is needed to preserve health and sanity and conventional purity, there is no alternative, I have many times unblushingly, as in this case, advised temperate auto-erotism as safe and sane and without violence to self-respect or sane ethics. This has done away with omnipresent desire, which is the token of the cumulative action of the sex instinct in the rigidly continent, who are still virile. It has improved physical health and restored nervous balance and quietude. The recipients of this advice are numerous, and they grace the best firesides, schools, and churches in puritanical New England, and the writer is still persona grata to these people, many of whom are not only patients but respected friends. Those of highest ideals have natures often as ardent as those of the lowest. Where ideals are low, strong or uncontrollable sex emotion finds expression in promiscuity; while those possessing high ideals express such sex emotion as is difficult or impossible of control auto-erotically, conceiving this safer for the individual, less injurious to society, and more ethical.

CHAPTER III

THE CASE OF N——

PART I. HISTORY AND THERAPY

We present the following case, believing that it will prove of considerable interest to both pro- and anti-Freudians. The physician began the study of the neuroses and their relations to sex anomalies at about the time Bruer and Freud made their first investigations of hysteria and has continued to study and treat neurotic and mental cases to the present time. The patient, N——, is a college graduate, has a university degree, and is at present a college professor. In the opinion of the physician he is a young man singularly pure morally, of keen insight and rare ability. This opinion of him is shared by several prominent educators. When the case was brought to our attention he was twenty-four years of age, of rather retiring nature and studious habits. After graduating from college and being for some time in the university, he had, on March 17, 1915, while working in the library, a sudden, brief nervous attack, taking the form of an intense though very vague feeling of fear or apprehension. He became anxious to get to his room, and dreaded going to an informal college banquet scheduled for that evening, fearing that he might become ill there or would be nervously disturbed by the large crowd. Two weeks later, while walking on the street, he became conscious of a trembling sensation in his limbs

and felt a strong desire to tell some one that he was ill. He considered going into a drugstore near by to get some one to accompany him to his room, but did not, and after arriving at the room and lying down a short time, he felt perfectly natural again, studying late into the evening without difficulty.

Three weeks after this experience, while traveling on a passenger coach, bound for a week-end home visit, N—— suffered a prolonged attack of fear, which, though for the most part still vague and undefined, before its cessation clearly involved a fear of impending amnesia or other mental calamity. He felt somewhat confused and, as before, greatly desired to speak to some one. At the end of his railroad journey, while waiting for a trolley, he considered telephoning a physician who he knew would be glad to take him home in an automobile, and bought numerous useless small articles at a drugstore as a distraction. He also tried reading to pass away his time, but could not get interested or concentrate. This attack, finally merging over into a feeling merely of weakness, without fear, continued about two hours after N—— arrived home. Returning to the university, the next week he became gradually more apprehensive about going out to classes, meals, or to any place very far removed from his room. Vague fears of a possibly impending onset of confusion or amnesia became increasingly persistent. Late in the day, with increasing fatigue, he tended to become pessimistic, worrying over the possibility of dementia praecox, epilepsy, or other mental disease. Synchronously with all these fears and worries, there developed an especially marked dread of solitude.

After two weeks of increasing disturbance, N—— decided to give up his studies and went home, suffering

much on the trip from the symptoms already described. A week later he went out alone for a walk, but suffering markedly from fear and "loneliness," he returned after having gone but a short distance. Soon there was a similar attack when he was left at home alone one evening; and presently attacks were almost certain to occur whenever he found himself in solitude or isolated among strangers, as in a railway station, church, public hall, strange crowded street, and the like. About this time, the fear of self-injury was added to the list, and sharp knives, ropes, water and poison became taboo. The barber's chair was for a time the curious object of one phobia.

N——'s sleep was irregular, appetite poor, with more or less indigestion, he lost weight, and found it difficult to read or study. A month's rest resulted in increased physical and mental efficiency, but there seemed to be no perceptible improvement of the several phobias; if anything, these tended to become more and more fixed. Solitude, which invariably came to be the occasion of any one or all the phobias, became particularly intolerable.

Discouraged by two months of unsuccessful self-treatment, on August 15th N—— consulted the physician. In the first conversation he related substantially the above history. The physician's experience with the neuroses led him at once to a thorough investigation of his patient's sex history. N—— heartily coöperated in this investigation, for some previous contact with the Freudian literature had made it clear to him from the beginning that his difficulty was in some way associated with the sex life. The sex history, as given in the physician's case-book, reads:

Sex history: The patient is a male of 24, with brown

hair and blue eyes. As a child he was considered frail and had indigestion, apparently of nervous origin, and catarrh. In reality he seems to have had little serious sickness and was generally in good health. His father is living and well at 70; his mother died at 47, of an obscure organic disease of the nervous system. He has a perfectly healthy brother and sister. A sister, born about two years before the patient, died shortly after birth. At 7 or 8 years he experienced some degree of pleasure if he urinated while having an erection; he was also conscious at times of slight erotic sensations in the anal region. He wished to ride horseback, but had a great fear of horses. At 11 he had conscious, though vague, and very slight, local sex manifestations. There came to be some association between the sight of the rectum and sexual organs of horses and his erections, which occurred frequently when he was riding in a carriage. At 7 or 8 he once made a series of drawings of horses, making prominent the rectum and droppings. Severe criticism from his brother put a check on this pastime. Once more, however, at 14, he made a similar set of drawings, which he contemplated in secret with more or less sexual enjoyment. At 15 he began to have more erections and emissions; at 20, awaking from a nap in a hammock, having a strong erection, he accidentally discovered masturbation. Following this there was marked sexual excitement and masturbation about once in ten days. Later the interval was reduced to a week, though occasionally the period would be two weeks.

For five months preceding his first nervous attack, the patient had masturbated two or three times a week. After this attack sex excitement tended to diminish, and during the three months beginning May 8th he masturbated but two or three times. Emissions, since their first appearance, have varied in frequency from three times a week to once in two weeks. From the first he was ashamed of masturbation, and was in constant fear of mental and physical injury, especially fearing that it would unfit him for marriage, either through direct impotence or through some nervous complication which would make marriage undesirable. He was also greatly concerned on the ethical side, as he considered masturbation a very serious moral trans-

gression. He has never indulged in nor contemplated promiscuous sex relations; moral scruples, not fear of disease, being the restraining influence. His sexual dreams, preceding emissions, have nearly always been of horses, the image being of a horse's rectum in the process of defecation. The stages of the emission were synchronous with the stages of defecation. Since beginning to masturbate at 20 he has usually had images of girls' faces when masturbating, but at times the image of an emission as above described would displace the idea of the opposite sex.

Masturbation was always partly a psychic and partly a physical act. Cheap vaudeville and any literature relating to sex always excited him more or less sexually. He was satisfied before consulting the physician that his sex worry and his neurosis were intimately associated.

Shortly after the first conversation, it was discovered that the patient had a long redundant and narrow prepuce, with a tight restricting band about one inch from the distal extremity. This was so tight that the glans was exposed only with great difficulty when the organ was flaccid and its exposure was not possible during erection. This condition was treated by forcible dilatation of the prepuce, which was repeated several times, and shortly after all trouble disappeared, the glans moving freely in and out of the prepuce whatever the state of the organ. The restriction, though undoubtedly at times tending to aggravate sexual excitement, appears to have had no direct bearing upon the neurosis.

The intimate connection of the past sex worry and the present neurosis was very evident to the physician, and the most recent sex disturbances, the masturbation worries, seemed to be the first to treat. In many cases these are all that it is necessary to treat, apparently being the sole basis of the neurosis. In this case, however, it seemed clear from the longstanding horse-sex complex that there was something beyond this in childhood experience.

For nearly three years N—— had been in constant

fear of the physical and mental results of masturbation, especially the mental. Long fearing that his mother's trouble had been mental, he now felt that hereditary disposition coupled with his practice would make some direful result absolutely certain. Self-condemnation of his moral culpability was constant and he had thoroughly convinced himself that he was practically unique in being addicted to this habit. He thought he saw, in lassitude, in indigestion, in physical weakness, and in indisposition to study, the beginning of mental and physical ruin. Directly preceding his nervous attack, his efforts at abandoning masturbation were redoubled, but with only partial success. For a time after the onset of the neurosis there was more frequent masturbation, despite attempts to check it and a greater fear than ever of consequences.

By the aid of some manuscript which the physician had at hand, he was able very quickly to give the patient his views on masturbation, and by quoting many cases to give some authority to them. The briefest statement of the physician's point of view, omitting the facts underlying them, which were included in the manuscript,[1] are here given, that the reader may understand the whole treatment:

Masturbation is practically universal, that is, it is practised for a time by virtually every male and by nearly every female. It is also practised by most of the lower animals, especially if the sexes be segregated. There is uncontrovertible proof of this. Masturbation is needlessly worried over by most young men and by many young women. It is at first a more or less instinctive part of the sexual development of children

[1] This manuscript has recently appeared in book form. See Robie: *Rational Sex Ethics.* Boston, Badger, 1916.

and adolescents, and later, if marriage does not supervene, it is, as Ellis says, the most normal manifestation possible in abnormal social conditions. Yielding to an imperious, all-commanding instinct, moderately, in the safest, sanest way, one that does not involve the rest of society, but only the individual himself, if the motives are right, is neither disgraceful nor immoral. Masturbation as an end in itself may be perverse and immoral, possibly in rare cases injurious, but as a means to preserve health and sanity or to prevent social vice, if practiced *faut de mieux* it is none of these things. Pre-scientific ideas of the soul- and body-destroying power of masturbation, medieval medical ideas of its causing elipsy, insanity, impotence, et al., are all sheer nonsense. This stand is readily proved.

The patient was further advised to keep his mind in healthy channels, to cultivate hard work and legitimate enthusiasms, to abandon forever as foolish all worry over any harm resulting from masturbation, to restrain sex manifestations so far as possible without great suffering or disturbance, and to marry early, but only when there should be mutual love and congeniality, not as a means of sexual relief, meantime, if sex proved too strong, to masturbate moderately rather than to injure himself and society by promiscuous intercourse. He was advised never to worry about this more than about other periodic, more or less frequent, demands of body and mind.

Good or bad, the physician's stand was promptly recognized and the advice accepted. Masturbation was resorted to two or three times a week without fear of consequences, and there was immediate and continued improvement.

The treatment was continued by interviews once or

twice a week, during which endeavor was made to discover further factors possibly involved in the neurosis. Several of the patient's older dreams were written out from memory, while those occurring from night to night were carefully preserved and studied. Analysis of the earlier dreams revealed very evident signs of the masturbation-worry, but in none of the dreams did there appear any satisfactory explanation of the horse-sex complex, nor was there any explanation of certain attacks of diarrhea and indigestion which seemed usually to be conditioned by the prospect of, or participation in, social activities. Neither was there anything to explain sudden attacks of nausea or vomiting at meal time whenever certain unpleasant family associations had been aroused. The chief function of the later dreams seems to have been in indicating the progress of the treatment, nearly every dream being in the nature of a " review " of the case to date, with the most urgent current fears and worries playing the most prominent rôle. A selection of the more characteristic dreams, with analyses, is presented in Part II of this article.

The mystery and obscurity surrounding his mother's death, occurring when he was thirteen, had led N—— to believe she had been afflicted with a transmissible mental disease. His people having always referred to him as " just like his mother," he easily argued, as we have noted, that both predisposition and evil habit would make insanity inevitable. Still further confirming these fears was his alleged " queerness " as a child. It had also been impressed upon him that ordinary catarrh, or bad teeth, or " too much religion " might lead to mental trouble. He had read somewhere that the average period of sanity for the masturbator was

three years; it is significant that his neurosis developed at about the end of a three-year period. Suicide was feared either as a result of insanity, or because it might be resorted to in a desperate moment to anticipate the supposedly certain mental breakdown. The traditional literature stating that masturbators at length are generally driven to suicide contributed much to this fear, as had also a recent newspaper account describing the spectacular suicide of a man who had left behind a note warning boys of the "inevitable consequences of certain bad practices."

Certain phobias peculiar to public places and social activities appear to have arisen in the first instance from the patient's habit of comparison of himself with defectives and derelicts, it appearing logical in the light of his traditional knowledge that most of these were brought to their low estate by the "certain bad practice." Again, he had read with concern of many respectable people being found in railway stations or other public places suffering from amnesia or other mental disturbance. At dances he had for some time feared there might develop uncontrollable sex manifestations. Sex excitement induced by the theatre had often been followed by masturbation. Some one had informed him that practically all chorus men were masturbators, or otherwise sexually abnormal, and that a certain theatrical manager was reputed to be able to identify a masturbator the moment he stepped into his office. This seemed to confirm the traditional belief that the practice was easily betrayed by a characteristic whine of the voice, dullness of eye, or through some other facial or bodily characteristic. At church, at lectures, at public events generally there had been especially unhappy comparisons when attending with a

young woman as companion, or when there were young women present, for there, in a mood of self-abasement, N—— would reflect upon his delinquencies, which he argued had long since rendered him unfit equally for present company and future marriage.

During a part of one of the masturbation years, N—— had occasion to travel much alone, and while on the train or at hotels he was much given to comparing himself unfavorably with other travelers. He also became sensitive about the isolation of traveling alone, fearing that perhaps this condition favored more frequent masturbation; and as the habit continued very persistently he came to worry much about a possible serious climax while so far away from home. On earlier trips he customarily indulged in pleasant day dreams as he looked out upon the landscape, but when traveling now his reflections tended to degenerate into a pessimistic self-condemnatory state of mind. The vibration of the Pullman cars at times acted as a sex stimulant, and there was consequent repression and occasional masturbation. As he went from place to place, each change of scene, though welcomed as the harbinger of new resolves, actually became the occasion of increased conflict in which these resolves were destined to early collapse. The tendency to hesitate before undeniably perilous solitary jaunts in the mountains or through forests, though perfectly justifiable, he accredited almost exclusively to his "lack of nerve" resulting from masturbation.

The investigation of the foregoing fears completely disposed of the relation between them and masturbation. Not only were the data collected by the physician useful in dispelling the fears, but an obvious and irrefutable argument came to exist in the patient's

mind, for it was evident that, since he had resumed occasional masturbation without remorse or fear of injury he had constantly increased in weight, he was unquestionably stronger and more fit physically than at any former time in his life, he was sleeping better, his appetite was improved, he was optimistic and ambitious for mental application, and he had the conviction that his ability to concentrate and accomplish was possibly even greater than formerly.

In spite of all this improvement and the entire absence of masturbation worries, however, the phobias did not entirely subside. An onset of fear or confusion would come on less frequently than heretofore, but yet often enough to be disquieting. The influence of childhood sex experiences as a factor in the causation and prolongation of the phobias was predicted.

A more detailed account of the remembered childhood experiences was now obtained, especially those bearing on the horse-sex complex, and they are here transcribed regardless of repetition. The origin of the sex excitement produced by seeing horses and of the sex dreams involving horses could not be ascertained at this time, though the subject was thoroughly discussed in the hope of finding a solution. As a child, sex excitement occurred whenever N—— watched horses in the stable, on the street, or when riding. After puberty his sex dreams all involved horses, yet at the same time, as always, he was afraid of horses. He was constantly fearful of the possibility of being called upon at home to harness or to drive, and long walks were frequently taken at harnessing-time with the express purpose of avoiding any such possibility. At the age of seven, as already mentioned, he made drawings of horses in which the anal region and feces were

prominent. His older brother scolded him severely for this, yet at fourteen he felt impelled, though conscious of wrong-doing, to make similar more elaborate drawings which he contemplated with pleasure in secret. He was also prone to draw, throughout childhood, engines and cars, and to play at building railroads and running trains. A favorite play for years was to picture himself as the engine and thus run noisily up and down the sidewalk. It would seem that his recently developed fear of railroad trains, stations, and the like might, in addition to the reasons given in connection with masturbation, have childhood roots from association and identification of the horse, which was to him a means of locomotion, an object of fear, and a strong sex stimulant, with the engine ("iron horse") or train, also a means of locomotion and of sex stimulation. The substitution of the fear of the engine, train and everything connected therewith would thus be justified as being a much more bearable idea than the revolting horse-sex association.

In childhood the horse became, through its sexual significance, the source of both the patient's greatest pleasure and greatest fear. In late adolescence his greatest pleasure and greatest fear came from masturbation. This double sexual conflict of pleasure and fear inevitably gave rise to a very intense mental conflict. When the masturbation conflict overshadowed and practically usurped the horse-sex conflict, imagery of girls' faces appeared in the sex dreams instead of horses, and the fear of horses tended to decrease as the fear of masturbation increased. Then when the emotion of the later conflict became intolerable, there was a sudden reversion to the childhood horse-sex conflict, which, however, undergoing an automatic substi-

tution, appeared as the phobia of railroad travel. A similar process was involved in the development of the phobias centered about the trolleys, boating, walking, and even in those phobias, previously described, not necessarily involving locomotion. During the early horse-sex struggle, for example, it was the patient's habit, when the family planned a drive, to go himself, if possible, on the trolley, thus avoiding occasions when he might be expected to drive or to handle horses in some other way. Likewise, when the family was on a picnic at a lake near by, he would go out in a boat at times when he might be expected to help harness. Walking, as once noted, also served as an escape from possible stable duties. It is possible to find an early childhood "escape" paralleling every later phobia. Even the phobias most intimately and obviously associated with the recent masturbation conflict, like the fear of being left alone at home, have their further basis in certain elements of the childhood conflict: in earlier years, to follow out the example of the fear of being alone, when left alone at home, N—— had often struggled against the temptation to go to the stable to watch the horses, while at the same time there was a more or less continual fear that he might be called upon in an emergency to harness or care for them in some way.

Some time before the advent of the neurosis, but yet far enough into the masturbation period to become much bound up with it, N——, mainly through propinquity, had formed a more or less intimate friendship with a certain Miss Z——, a young woman of some physical attractiveness, but whose mental and social attainments, together with a decidedly unpredictable disposition, occasioned no little degree of dissatisfac-

tion. Not only did she become the innocent focus of many unhappy self-abasing reflections, but throughout the friendship N—— had suffered many misgivings as to whether she were a truly dependable friend, or were merely treating him politically for the purpose of securing a tolerable and reasonably generous social escort. A previous friend or two had been treated rather cavalierly. Miss Z—— seemed to demand exclusive attention, yet her own privilege and habit was to be as unexclusive as might be. N——'s friends, observing the exclusiveness, feared serious intent, and had long been critical of Miss Z——'s alleged many short-comings. The physician, knowing little other than N——'s onesided view of the situation, assumed a strictly neutral rôle. N—— himself, thoroughly cognizant of the many unhappy associations clustered about Miss Z——, and realizing that a continued irritating friendship with her was prolonging the neurosis, would have ended the friendship at once; but such a change meant a considerable reduction of a social distraction in many ways highly desirable, and, with characteristic neurotic indecision, N—— was unable suddenly to adopt a new course.

A further cause of deferred recovery was found within the patient's home circle, where an elder member of the family, particularly associated with an unusually disagreeable family estrangement, apparently failing to understand the neurotic mind, gradually became more and more critical of the patient's long illness and the physician's " senseless " methods of treatment. For several years, N—— had been much concerned over the estrangement, and now of course the whole affair became especially aggravating. But there was no way of " explaining away " or remedying the situation, nor

was there for the time being any other convenient place of residence for the patient. The dining table continued to be the *bête-noir* for N——, now, even as it had been in childhood, when at sundry times at table, he had been joked for his "queerness," for being "like his mother," or had been upbraided for his fear of horses, aversion for the family business, and various other faults great and small. At the present time, with these old associations furnishing excellent soil for neurotic seed, when unpleasant allusions to the family estrangement were made, it often reacted on N—— to produce nausea, vomiting, or other digestive disturbance.

The foregoing are all the essential points of the patient's history obtained up to October 1, 1915. Two childhood episodes, not yet discovered, were now predicted, a first fundamental to the horse-sex conflict, and another determining the anal region as a mildly erogenous zone and associating the whole digestive apparatus with sex. Presently a fortuitous circumstance favored us. One day, while throwing a rope over a limb in tree-trimming work the patient suddenly recalled a former family hired man who had hanged himself in the woods shortly before his intended marriage. This long-standing association might in part explain the patient's fear of the woods and solitude. However that may be, the memory of the hanging episode led the patient to a talk with his father, in which the latter was reminded of two of N——'s early childhood experiences. First, when three years old, while riding in an old style "gig," the mare became unmanageable and he was thrown violently so that his private parts struck against the buttocks of the mare. Second, shortly after this, during an attack of gastritis, it

became impossible, on account of his cries and struggles, to feed him by the mouth, and he was for a time given enemas of liquid food. During the neurosis, it is to be noted, the patient often felt like crying when at table.

After the disposition of these incidents it was assumed that all of any importance had been discovered, and occasional talks between physician and patient were had for a time for the purpose of suggestion and reëducation. N—— continued for some weeks to be timid about starting out alone for a walk, but one or two experiences without phobias soon restored him to nearly his original self-confidence. One much dreaded, but thoroughly successful experience in being left alone at home was sufficient to eliminate another phobia. The fears of self-injury, of social excitement, of crowds, etc., tended gradually to disappear. With each successful experience the physician hastened to assure N—— that he (the physician) thoroughly believed that all the phobias had in reality disappeared, but that very possibly some occasional disturbance might persist for a while because of the many life-long conflicts and fears. In spite of the unpleasant family situation, the temporary lack of vocation (though a responsible position had been accepted), and in spite of continued irritation arising from the Z—— friendship, N—— now appeared mentally normal and physically robust.

The travel phobia remained more or less persistent, but N—— presently suggested that he attempt a trip alone to a city near by. This trip was anticipated for several days with little or no apprehension, but when the actual moment of departure by train approached, a severe attack of nausea and vomiting came on without apparent physical cause. A second attempt

to start was made the same day, but this, though unaccompanied by nausea, was the occasion of sufficient emotional disturbance to deter him from the trip. Some days of weakness and discouragement followed. N——, at about this time being called upon to make an urgent business trip to New York City, consulted the physician as to the advisability of such a trip, if accompanied by a companion. Both physician and N—— had some misgivings regarding the companion, fearing that there might be a tendency in such pampering to make N—— more dependent than ever in matters of travel; but the trip finally was made with another person, and proved in every way to be successful. Very shortly after this traveling alone on railroad or trolley became quite uneventful, save for an occasional vague anxiety accompanying the first trips and appearing once or twice again later, when N—— was exceptionally fatigued.

Presently the unsatisfactory Z—— friendship was brought to a close without serious jar to either party, and, within a fortnight of the New York trip, early in April, 1916, the patient returned to his university, resuming the full burden of work without difficulty. Frequent errands into the business section of the city in which the university is situated soon dispelled the anxieties associated with crowds and city excitement. As successful experiences accumulated to give N—— a new mental background, self-confidence and optimism increased rapidly to a wholesome, normal level, which has now been maintained for considerably more than a year.

Several interesting questions arise from this case. The physician's ability, particularly, to discuss them, and his point of view with the reasons therefor, could

perhaps be better judged from the monograph already mentioned, as it embodies the results of many years of experience along these lines. His views, however, together with those of his collaborator, are here reiterated and discussed more specifically in reference to the case in hand.

The case of N—— certainly shows that a psychoanalysis, in the strictly Freudian sense, is not always necessary, even in severe neuroses and psychoneuroses. The procedure here may be called psycho-analysis, but more correctly psychological analysis, after Janet. Parenthetically, we consider that, though Freud and his school are bold discoverers and insatiable collectors, it needs such men as Pierre Janet and Morton Prince to verify the discoveries and to assort the collections. There is no question in this case but that there were traumatisms and conflicts. The "double" idea is unusual. The two parallel sets of conflicts served to prolong the case and to make it more difficult, but one hardly need call attention to the fact that no important matter had to be extracted from the subconscious, save, possibly, the gig incident and the experiences with rectal feeding, which were predicted with accuracy and arrived at adventitiously in the course of the patient's talks with his father. Moreover, it is probable that no amount of psycho-analysis would have revealed these two experiences. It was tried. Dreams were studied and analyzed, and if the patient had proved reticent (or, following more closely the scientific vernacular, "shown great resistances") much could have been learned from them. Still, nothing we found led to these two episodes. Our assumption is that at the tender age of two or three years these experiences,

though producing such a profound effect upon the organism as to establish an indelible physiological impression, there is extreme improbability of their involving consciousness to the extent of establishing a disagreeable memory needing later expurgation or repression into the subconscious. If this point is well taken, the analysis has been sufficiently complete. When all had been discovered and explained, there was not an instant dispersion of all fear and apprehension. Neither would there be such a result, ordinarily, unless the neurosis was of a mild and superficial type. Many competent writers, despite Freudian disapproval, would agree with us that a complete Freudian catharsis and abreaction leaves the patient psychically as weak as he would be physically after the analogous physical catharsis, and that this Freudian method seldom precludes the necessity for suggestion and reëducation.

The doctrine of polymorphous perversion of child sexuality in this case seems to have some refutation. One could hardly say that perverse tendencies existed, *ab origine*, after learning the two incidents which gave the sex manifestations a seemingly perverse direction.

From time immemorial shyness, bashfulness, lack of confidence, misanthropy, and much more have been called the universal heritage of the masturbator. But here note that the individual under consideration was always, in his early years, solitary, shy, "queer," and, in a way, proud of his peculiarities; note also, however, that he never masturbated until twenty years old, and that after this there occurred a transmogrification of all these former characteristics into those of the thoroughly normal young adult male, and at the time of recovery, though he still masturbated as necessity

occasionally demanded, there was nothing in his manner, bearing or physique to distinguish him from any good young American.

The Freudian esoteric, on the pinnacle of fancied scientific isolation, pursues indefinitely and indefatigably the chimera of submerged, repressed, subconscious memory, while the veriest tyro, endowed with common sense and humanity, may, with slight effort, wrest these important facts from the conscious mind of the patient at one sitting. This is meant as no derogation of the sub-conscious, co-conscious or un-conscious, for Prince, Freud, Janet, and others have demonstrated and, to a certain extent, delimited this important region of the psyche beyond peradventure, and even the refinement of the ultra-Freudian analysis may undoubtedly at times be requisite. Perhaps only a rural free lance in neurology, who has no traditions, can say that at least half the cases where strict Freudian technique has been observed, needed but a sympathetic listener who first convinced the patient that he wished to help him, that he knew how to help him, and that he would hold his confidences inviolate.

While we do not wish to pose as experts in dream interpretation, we may perhaps be permitted a few observations in this connection, observations which could well be illustrated by many dreams of both neurotic and normal people which we have at hand, but which the reader will find quite sufficiently illustrated in the unique collection of N——'s dreams in Part II. It would appear that by no means are all dreams for the purpose of fulfilling disguised wishes, but many times serve rather to digest, to codify, and to assimilate much of the recent material which has entered the dreamer's waking consciousness. (Note the " review "

dreams.) While many dreams are frankly or disguisedly sexual, many, even in neurotics, whose minds have a sexual preoccupation, are concerned with entirely indifferent subjects. Many sexual dreams of adults are uncensored in large measure and tendencies which the dreamer would indignantly disclaim in his waking state appear in his dreams. No Œdipus complex has been revealed in this case; its lack also in other cases coming under our observation would seem to make its universality extremely doubtful. The suggestive therapy of the analyst distinctly modifies, perhaps even makes, many of the patient's dreams. (Note Dream XLVII.) Transference, as evidenced in some of these dreams, occurs between man and man just as it occurs between woman and man, and while it may, if the analyst is willing or careless, assume a sexual significance, it is ordinarily *sans libido*, and its synonym is confidence.

Though some strict Freudians may consider our later interpretations fragmentary or crude, the fact that the patient's history was freely given before the dreams were analyzed, that there were few or no resistances, that the dreamer himself was interested and in some degree qualified to obtain a correct interpretation, that he recovered completely — a result which is possible, according to Freud's school, only when the analysis is correct and complete,— all would make it seem superfluous to inject more or different sex meaning into the dreams than now appears, though many similar dreams of suggestible people, analyzed by a rigorous Freudian standard and symbolism, would doubtless be claimed to show delinquencies and departures from the norm far greater than those we have indicated. An inherent pragmatic tendency renders us loath to accept in its entirety any system of dream interpretation or of

neuro-therapeusis. Every system has some elements of truth and none have all. Many times Freud's reductive method proves efficacious, but we refuse to believe in a symbolization universally applicable to all dreams.

At a later stage in reëducation the long-circuiting, sublimating, constructive method of Jung is apparently correct. In many dreams of people ignorant or educated, normal or neurotic, something like the reconstructive method of Horton appears to give the only legitimate analysis of the dream. We definitely attempt to make plain that a pragmatic, eclectic, utilitarian criterion is more satisfactory, at least from the patient's standpoint, than lofty scientific ideals or abstract discussions. The whole question seems to be largely a matter of method, and while inductive methods seem generally the more accurate, we cannot deny entirely the value of *a priori* reasoning. This latter theoretical method of the idealist was formerly adopted to the exclusion of all practical observation, but now induction tries to stifle all that transcends observation. James and Aristotle, both excellent men, suggested a middle course. The middle of the road may give better perspective than either side, and it is certainly safer where ruffians infest the hedges. Why abandon either soul or body? If there are two, neither can be abandoned with impunity. Then again, if our philosophy is monistic, we must still consider both sides of the shield. Why not lay less stress on psychoanalysis or other methods in the treatment of neurotics and select the method which works most clearly to the advantage of the patient? Perhaps we may approach unity in that way as well as or better than by attempting to

demonstrate the pet theories with which we have become enamored.

A few weeks after N——'s complete recovery, he remarked, upon meeting the physician, that he considered the Freudian analysis which he had undergone rather of the nature of a "scaffolding" than the real constructive work in his treatment. In pharmacological terms, it might have been called a "vehicle." He considered the analysis to have been necessary, of course, in order that the physician's suggestions might be intelligent and germain, but had come to consider, as he looked upon the case in retrospect, that the suggestions rather than the analysis, had been the principal therapeutic agents leading to recovery. He had come to believe, furthermore, that the "scaffolding" should always be removed immediately after it had served its purpose, just as one removes the staging after shingling his house. The physician is confident that these conclusions were arrived at independently of his own, though his own are similar. Let us agree that psychoanalysis, or psychological analysis, are both attempts to get at what is in the mind, regardless of whether it is in the conscious mind of us all, the co-conscious of Prince, the sub-conscious of Janet, or the un-conscious of Freud. The physician cheerfully admits that his method is simpler and involves less technique than the Freudian psychoanalysis, and his only claim for its advantage is that it saves time, is less elaborate and disturbs the patient much less than the more erudite method.

It is always necessary to remember, in dealing with neurotics, that we may create a new introspection neu-

rosis while we are getting rid of the original disturbance. This patient, N——, having a twofold trouble of long standing, considerable time, much questioning, and careful introspection were necessarily involved in the treatment. After everything necessary for a cure had been revealed, the patient became more anxious than the physician lest something had been overlooked, notwithstanding his familiarity with psychological literature. Much more than in this case neurotic people of lesser attainments continue to worry and introspect in a never-ending seeking for some trivial factor which might have been of some moment in the causation of the neurosis. This habit of introspection may prove more difficult to eradicate than the original neurosis. Though the physician had been for years on guard against this very thing and did not relax his vigilance in this case, some time elapsed and some difficulties were met before the habits of constant seeking and persistent introspection were overcome. In fine, it required time and effort to remove the "scaffolding" used in this case, for to have left it would have been unsightly if not dangerous. It is unquestioned that suggestion and reëducation had to be employed constantly for a considerable time after the original process of psychoanalysis or psychological analysis was complete, the suggestion, particularly, serving as a means of removing the "scaffolding." It has been observed, not only in this, but in many cases, that merely unloading the conscious or unconscious mind of its burdens and traumas to priest or physician does not effect a complete cure. What the priest says to his parishioner or the physician to his patient, after the facts have been obtained by some form of analysis, establishes a new trend of thought and a new mental attitude.

These effect the cure. Freud, we are aware, largely disregards in his writings the therapeutic value of suggestion, but in the long séances which he holds with his patients he cannot avoid making some suggestions to them, although he himself may be unconscious of doing so. Any form of analysis, by making physician and patient aware of the conditions, builds the "scaffolding" or staging, abreaction sorts the materials, while the suggestion of the physician cements them together to form a permanent structure.

CHAPTER IV

THE CASE OF N——

PART II. INTERPRETATION OF DREAMS

By Prof. L. C. Day, A.M.

It is fortunately possible to begin the study of the dreams in the case of N—— with several of the patient's dreams which his psychological interest had led him to write out and preserve more than a year before the neurosis actually developed. N——'s records show a few fragmentary interpretations which he attempted to make at the time, but none of these touch more than an occasional obvious repressed wish; in most cases clearly dependent upon physical or physiological conditions. But now, privileged as we are to view these dreams in the light of all that has happened since, it is a relatively simple matter for us to go beyond N——'s original attempts, and to discover the deeper symbolism of repressed wishes and sexual struggle.

It will be recalled that the first definite neurotic phobic symptoms appeared on March 17, 1915. The mental conflict arising from the practice of masturbation, however, as we noted, had been continuing for nearly three years, all the time becoming more intense and more intolerable. The only dreams during the early portion of this period of which the patient has a definite recollection are those characterized by the horse-sex images usually preceding or accompanying nocturnal emissions; but undoubtedly had the other dreams been preserved, we should have found a very considerable number portraying in some symbolic way, the

mental struggle which was going on more or less persistently from the date of the first masturbation experience.

The most carefully recorded pre-neurosis dream is dated January 26, 1914. Following N——'s habit of dividing his dreams into so-called "phases," the essential details of this dream run thus:

1. Night. I am lying in the brass bed in the old boys' room at home. The bed is not in a natural position, but the doors and windows of the room are as usual.

2. I have a vague notion that a burglar is planning to come in through the porch window, at the right, near the foot of the bed. It somehow seems that some one has told me of his coming.

3. I lie for a moment half awake and afraid to move, with limbs much cramped.

4. The burglar finally jumps upon the bed at my back, as I lie on my left side. The bed now seems to be the one at I—— (where N—— was then visiting). I pretend to sleep, but really I am quite awake.

5. The burglar presently inserts his revolver in my right ear. I speak lightly to myself: "Well! Here goes fifty or sixty dollars!" (This amount was actually in N——'s clothes.) Then I begin to wonder what I shall say to the burglar when he fully awakens me. Meantime, the revolver is gradually pressed farther into my ear. I awaken, considerably frightened.

Continuing the phase arrangement in our interpretation, the first section would seem very clearly to indicate a reversion to childhood scenes. N——, though now out of college and in a city about a thousand miles from his boyhood home, goes back in his dream to the room occupied for several years by himself and an older brother. It was in this room that N—— suffered his first experiences with erections. The burglar, indicative of a more or less characteristic fear of N——'s

early life, well represents the dangers of masturbation, while the fact "some one" seems to have told N—— of the burglar's coming would seem to represent the body of traditional "scare" literature from which N—— got this idea of danger. The third phase, though involving obvious psysiological factors, nevertheless at the same time symbolizes the painful mental situation arising from masturbation; the dreamer, it is to be noted, is cramped and cannot move, that is to say, cannot stop masturbation. In the fourth phase the danger is represented as getting uncomfortably near (the burglar jumps upon the bed). The dreamer pretends to ignore the fear of danger, but is really cognizant and quite fearful (pretends sleep but is really awake). Finally, in the fifth phase, the situation is represented as becoming decidedly critical, with N—— ready to give up freely and as philosophically as possible to a habit which is apparently hopeless. The money may be taken to symbolize sexual power.

This first dream is typical of a great number whose latent content may be distinctly revealed as centering about the persistent worry over masturbation merely as a habit. A less common type of dream is the one in which masturbation in its relation to the other activities of life is the topic concerned. The first type concerns itself with the more purely "masturbation complex," while the second involves as well another complex, most frequently perhaps an "occupational" complex. The following dream is illustrative:

1. I am in the S—— high school dressing-room, yet the stairway and hall are arranged as those in old T—— Hall at A——. The room, too, is partly like the Hall, with seats and desks set over near the stage side. School is in session.

2. I am having great difficulty with my clothes, which are half off, and much tangled. Very vaguely, other young fellows in the dressing-room are having similar difficulties.

3. I enter the schoolroom to the right of the principal's desk, stepping towards the blackboard, which is behind the desk. I am dressed only in a union suit, and am holding my hands high in the air.

4. I debate with myself for some moments whether such is the proper dress for school. It seems that it is not, yet I am able to recall dimly a number of occasions when union suits have been worn publicly.

5. I suddenly find myself back in the dressing-room, confusedly putting on my clothes. Awaken.

The latent content here is clearly concerned with N——'s imminent career as a teacher and participant in general social life, the composite schoolroom and hall being taken as being significant of both teaching and broader public activities. The struggle with the clothes indicates the dreamer's difficulty with masturbation, a difficulty serving to confuse and delay him just as he is about to enter upon his career. The other young men in the dressing-room represent those having similar difficulties. The third phase is anticipatory: N—— is in a way asking himself the question: "Shall I enter into teaching and social life openly and honestly as a masturbator?" N—— himself has suggested that the union suit symbolizes masturbation, in that it is *one* thing (cf. solitary masturbation) taking the place of two things (cf. normal intercourse of two persons). The elements of openness and honesty are symbolized by the standing attitude, with hands raised high in the air. In the fourth phase N—— is seen debating with himself whether it is proper to go out as a model for youth (teacher) while yet a masturbator. He reflects, however, that probably many other young

men have gone out in that way. Finally, in the fifth phase, we have N—— deciding that such a course is not right and renewing the struggle to stop his habit (confusedly putting on clothes).

Involving again the more purely masturbation complex, we find a number of typical "struggle" dreams, of which the following is representative:

1. I am standing on a cornice, just below a great dome, grayish white in color, made of stone or some other very hard material. The surface is uneven with a hazy design of rings and lines.
2. Presently I try desperately to climb upward, vaguely desiring to get a view from the top of the dome, but I fall back repeatedly. I suffer no particular pain, but have a strong feeling of chagrin and disappointment.
3. Several other people are climbing upward also. Some reach a higher point than I, but all slip back at times.

The masturbation struggle in dreams like this, comes very near to the surface. The whole forlorn struggle is symbolized by the futile attempts to climb the dome, while the presence of others in similar distress is indicative of N——'s strongly growing tendency to make unhappy personal comparisons. Although N—— could not recall in detail any dream between the date of the March nervous attack and the beginning of his treatment in August, he remembered in a general way that there were a number of dreams involving the "struggle" element, the dreamer commonly finding himself standing in a deep mudhole, treacherous swamp, or rapidly flooding plain. Again, he would seem to be climbing a very long or seemingly endless stairway.

N—— had been under treatment about a month before we undertook to record his dreams systematically. From the very first these dreams reflect most

conspicuously, perhaps, the course of treatment. Sometimes the dream is very brief and involves only the material of the most recent "conversation" with the physician, though as the treatment progressed there was a tendency for the dream to become more elaborate and to "review" the entire case to date. The "worry" element — worry over his own condition — rather than the "wish" seems to predominate in most instances, until late in the treatment (or occasionally earlier, when N—— was in a cheerful frame of mind) when the dream was often concluded by a brief hopeful wish, usually for recovery.

Dreams one and four both rehash in a typical manner the material of a recent "conversation":

1. I am back of the house (N——'s home) between the buildings (barn and house proper) with several men, one of whom seems to be Dr. R——, though he looks like Gen. French of the British Army. The men all have British Army khaki-colored caps, long army overcoats, puttees, etc., but I have simply the overcoat and am wearing my everyday brown cap. We are all shovelling manure over a fence rail. . . .

4. I am walking or being carried along a height, looking down upon a roof at my right. The roof appears to be that of the A—— fire station, but the size and color of the building are more like M——'s stable. On the roof, slightly confused with tree branches, are immense chalk or white paint figures in more or less of a jumble, but reminding me of problems on a slate. Vague sensation of moving forward and out of sight of the roof. Awaken.

The first dream followed shortly after a discussion with the physician on the possible relations of the horse-sex associations to N——'s neurosis. N—— reflects that he and the physician — Dr. R——, seem to have found, in the horse-sex associations, something

quite fundamental to the illness. Having found this, N—— feels that they are now armed and equipped (soldiers), with Dr. R—— at the head (Gen. French) to go ahead and clean up matters (shovelling manure). The soldiers are taken further to symbolize the medical authorities that Dr. R—— frequently mentioned in his discussions. These authorities, under Dr. R——'s personal direction, as it were, are helping N—— out of his trouble. Manure is selected to symbolize the nervous difficulties because of the various vulgar horse associations. N—— himself is dressed only partly in uniform to symbolize the fact that his knowledge and efforts in regard to the case are at a relatively amateurish state of development, compared with those of Dr. R—— and the recognized authorities.

Dream 4 followed a discussion in which physician and patient spent much time in summarizing the case to date and outlining the several problems involved. In the dream the large chalk or painted figures represent the problems which Dr. R—— and N—— must work out. They seem to have most of the data, but it is yet to be calculated (the figures are in more or less a jumble). A stable roof is indicative again, of the fundamental horse-sex complex, while the fire-station is confused with it, for physician and patient were yet in doubt as to the place of fire, which appeared in many childhood dreams, in reference to certain neurosis symptoms.

A portion of Dream 9 is interesting because of the clever way in which the dream " censor " has distorted and symbolized a fine distinction between " functional " and " organic " nervous diseases — a distinction brought out in a previous discussion between the physi-

cian and N——, at a time when the latter was worrying considerably for fear that his difficulty was organic.

9. I am standing in the B. and X. freight yard at A——, feeling strongly that I am "waiting for something." Presently a small crazy-looking engine appears from near the freighthouse, recklessly backing several freight cars *across* the tracks, though all wheels seem to be on the rails.

The first feeling of expectancy is apparently a brief review of the early anticipation of some mental or physical trouble which was to arise from masturbation. Due to the development of strong railway and travel phobias in many later dreams, railroad equipment in some form came to symbolize the neurosis. This is most clearly the case in this dream, where the crazy-looking engine and cars represent the appearance of the expected disease. But the functional-organic distinction, which was so much in the mind of the patient at this time, is revealed by the dream-fact that *though the cars are running across the tracks, the wheels in every case are properly and normally on the rails*, i.e., though the patient's mental life might be running crazy-like and cross-wise, as it were, fundamentally everything was really running on the right tracks.

At a considerably later time than this, when N—— was making very fair progress toward recovery, he worried much because he did not as yet seem to avoid certain phobias without special distraction being brought to bear. One day in discussing this situation, the physician in a most casual way remarked, "So then, you think you'd be all right if you could only take a three-ring circus along with you?" Though a friendly jest, the remark made a deep impression on

N—— and the next morning he reported the following dream:

47. I am vaguely moving about in the lower rooms at home when a very blusterous brass band, seeming to be a part of a circus which is in town, comes up the street by the L. church. The major, a dark, heavy-browed, slightly-stooped, villainous looking man in dark plain clothes, boldly leads his players up onto the front porch. I tolerate the noise for a short time, but at length, becoming rather incensed, I go out to tell the major to quit. He declines, however, and the disturbance continues. I then ask L. H. C., who appears on the steps below me, to go across to Mr. T.'s and get Mr. A., the constable. L. H. C. appears very reluctant or stupid, but finally I see him going up Mr. T.'s driveway. Mr. A., strong and robust, and looking especially clear and rosy of cheek, presently strides across the street, comes onto the porch, steps into the midst of the bandmen, and orders the major to stop, threatening arrest if he does not. . . . Awaken.

We note here that the "three-ring circus" has been much in N——'s mind, though only its band appears in the dream. N—— tolerates the noisy distraction for some time, but at length he summons his courage and demands of himself that it must cease; he realizes that he must do without it. The symbolism of L. H. C. is irrelevant to our present discussion, but Mr. A. is the symbol of returning health and strength, and it is these that will finally dispense the need of distraction.

Dream 10 is thoroughly representative of the longer type of "review" dream:

10. I am in the upstairs hallway at home, though a room near by seems like one of aunt N.'s (childhood associate). With me are several rugged men dressed chiefly in khaki. All are armed, some with rifles, some with revolvers; I have a revolver. It seems that I have just entered,

seeking protection, and one or two of the men are showing me how to use my firearm. It soon develops that some ruffians are coming up the stairs to attack us, and two or three men, in blue shirts, appear at the head of the stairs. Great confusion, and both sides open fire; general rough-and-tumble with ruffians mostly on top. One of them seizes and makes me prisoner after a short struggle. I am much surprised, however, that he does not kill me, and he takes away my revolver only to return it immediately. The struggle about me continues, but my defenders are giving in one by one to the ruffians as I did. They, too, are well treated as they surrender, but I am still suspicious that execution or severe punishment yet awaits us. My captor, however, talks reassuringly; and presently, as I look into the chamber of my revolver, I note that the unused cartridges are still there. I say to myself: "Well, he trusts me." . . . Vague interval. . . . I am looking down upon a floor or table entirely covered by an immense birthday cake with a plain brownish frosting. As I look, there glide across it, in subdued ball-room light, a number of miniature dancers in bright colonial costume. Awaken.

We find here in a way a complete history of the case. N—— secured his early sex knowledge from rough "hired men," factory workers, etc. (rugged men dressed in khaki). The revolver is symbolic of the sex organs. Observing the various manifestations of sex life, N—— had gone to such men for "protection," i.e., knowledge of their meaning and control. The ruffians signify sex desire and satisfaction, probably with especial reference to masturbation. The two or three men in blue shirts (note the association of blue with melancholy) may signify the two or three years of masturbation. The general rough-and-tumble is clearly the masturbation conflict. N—— succumbs (made prisoner) yet he finds he has not been brought to either death or dire ruin. He still has sexual power (revolver returned). It has in a way

been returned by Dr. R——, who has informed him that he is perfectly all right, after he had long considered himself as probably impotent. N——'s old knowledge, however, is more or less persistent (struggle continues) and N—— still has some misgivings (still suspicious of execution or severe punishment). There are then further reassurances from Dr. R——, and N—— confirms his sexual power by self-examination. (Captor talks reassuringly; looks into chamber of revolver and notes that unused cartridges are still there.) The final "happy ending" scene, in view of some of the discussion of the time, appears to be a general symbolism of marriage. N—— feels that marriage now will be safe and desirable, having been put into a much more favorable light after recent sex re-education.

Perhaps the most elaborate symbolism of review and treatment is to be found in Dream 19.

19. As I am passing through the lower barn at home, an immense black rat runs across the floor in front of me, and disappears in a stall at my right. I seize a handy stick, and dig for a moment among the cracks of the stall; but I soon decide this effort futile, thinking it better to hunt systematically for the main entrance to the rat's hole. Presently I find a large hole in the cinder driveway just outside the barn doorway. I poke around in this with my stick and succeed in dislodging the rat, but, though I frequently hit him as he dodges about the barn floor, my stick proves too light to inflict damage. Now thoroughly aroused, I take from its place on the wall a curious heavy long-handled tool having two ugly iron prongs resembling a large saw-tooth ice chip. With this, I dig viciously into the rat hole, and can feel that I hit its lodger once or twice. Suddenly for some reason I stand up and turn about, seeing directly back of me a cave-in in the driveway, with the soil at its bottom heaving and disturbed as

if alive, and with several rats' tails projecting from it. Into the midst of this turmoil I plunge my iron prongs time and time again until everything is quiet. I stoop down to see if I surely killed the large rat, and decide that a certain larger lump that I speared in one of my first plunges accounts for him. I am still anxious to know, however, how many rats I killed in all, and am standing perplexed when a voice near by says: "Count the tails!" I count the tails and find ten. Both the "voice" and myself are satisfied that these ten are all that were in the nest. I step away mildly pleased at my "kill," but I feel impelled to go back for a final look — possibly still doubtful about the ten. Awaken.

The general stable setting is of course significant of the horse-sex complex. The black rat, through the traditional reference to "rats in a garret" in mental disturbances, symbolizes the neurosis. The neurosis appears, N—— takes what amateur medical knowledge he has at hand to combat it (seizes handy stick); but little or no success attends this first effort. The second more systematic hunt refers to the early unsatisfactory attempts to discover the neurosis root under the physician's guidance. He then at times seems to touch upon vital points in the neurosis, but is as yet able to inflict only slight damage (dislodges rat, frequently hits him, but stick too light to inflict damage). Physician and patient at about this time evolved what they often refer to as the "double-barrelled" explanation of the neurosis, and which, with revision, was finally settled upon as the true explanation of the case. The "double" element has reference to the parallel working childhood horse-sex conflict and adolescent masturbation conflict, which we have discussed in an earlier section. The curious ugly, two-pronged tool symbolizes this "double" explanation

which soon proves a formidable weapon. Further presence of the "double" element is emphasized in the situation where the rat is hit as N—— digs into the rat-hole with the new weapon; the "lodger" is hit, i.e., the recent sex worries are dissipated, but the *cave-in* so suddenly appearing indicates that beneath these newer worries are a number of deep-seated childhood emotional experiences. The turmoil signifies the general neurosis conflict. It is into the midst of this turmoil that the "double-barrelled" explanation is vigorously applied again and again (plunging of the prongs time and time again). That N—— feels that the neurosis root is killed, is evidenced by the fact that in the dream, the large rat is quickly and surely accounted for. The patient is, however, still uncertain as to whether all causative elements have been eliminated (anxious to know how many rats are killed, stands perplexed). It is perhaps Dr. R—— who shouts "Count the tails!" The fact that ten tails are counted is very interesting in light of discussion preceding the dream, in which the "double"-explanation had been summarized in the form of ten chief points. There is still some element of doubt at the close of the dream. N—— had not by this time been fully convinced of the validity of the "double"-explanation.

N—— made no attempt to conceal unfavorable developments, so certain dreams of despondent import served as no direct warning; but had he attempted to conceal his thought and tried to nurse grievances in silence, dreams of this type might well have given the physician invaluable aid. No. 23 is representative of the "unfavorable" dreams:

PATIENT

23. I am leaning out of one of the back barn windows, looking down particularly at the small dirt area (used in summer for garden truck) lying between the barn and the concrete garden wall. There is a warm spring rain, and the ground everywhere is very wet, while into the area several small streams are running from the driveway and eaves. I am attracted especially by a stream running from the driveway which has broken through a cinder dike I made some time ago. I am rather disturbed by this break, but looking at the regular channel, I see it to be completely blocked by silt, and I reflect that it is better for the water to go through the break than to wash down over the steps near by into the garden, as it would in the clogged channel. I then experience a peculiar vague feeling about the immensity of the sky, and I reflect rather poetically on the steady warm spring rain. Awaken.

Gardening had long been a hobby in which the patient took great pride. In practically every instance where discouragement was to be symbolized in a dream, we find some garden or hillside lawn badly gullied or destroyed in some way by storm. After one particularly discouraging experience with phobias, for example, the patient's very choice fernery, in his home garden appeared in a dream to have been washed away and buried in heavy mud. Dream 29 occurred after a similarly discouraging experience, taking place, however, after some degree of cure had been attained, and after N—— was becoming in general more hopeful and optimistic. The barn setting, so usual, is significant of the horse-sex complex. Here, however, we do not find the entire garden involved. Instead, the garden proper (symbolizing general nervous and bodily health) seems to be unaffected, i.e., general health has now become quite satisfactory. But the recent phobic

experience has centered attention on one relatively small phase of the case (small truck area). The break in the dike refers directly to the phobic experience. N—— had thought he had erected sufficient psychological barriers to overcome such an attack. The unexpected attack (break) was naturally disturbing, but as N—— reflects further, he concludes that it is perhaps better to confine the trouble to this one symptom, rather than to have it spread out more generally, though perhaps less intensively (better for water to go through break than to wash down steps near by and injure the main garden). In the end, optimism triumphs. The warm spring rain, though responsible for the streams to the break in the dike, apparently symbolizes patience and hope. N—— is still cheerful despite the unexpected phobic experience.

It would be possible to go into almost limitless detail regarding the new symbolism developing with each new development in the case, and the characteristic symbolism associated with each of the many lesser family and social worries, but the selection we have made would seem to have been made thoroughly representative simply by the addition of one more typical dream:

29. I am vaguely walking with some one along a macadamized highway. There is some confused talk, but my chief interest is in the roadside, which has been freshly trimmed and cleared of brush. On either side is an irregular row of tall trees, in summer foliage, with large trunks standing out clearly against sky or woodland background, as the case may be. . . . Interval. . . . I am again on this highway, but alone; though at first a little confused, apprehensive of a nervous attack, I soon make a brave start ahead. . . .

Here we find N—— in his dream literally walking

on the "road to recovery." The old ugly brush, filled with phobic terrors, has been cleared and N—— walks confidently along with some companion (the physician). Presently he takes the same route alone; he is at first slightly fearful, but soon starts bravely ahead. The literal cleared road to recovery appears several times in later dreams, but the same growing self-confidence, and optimism are expressed also by dreams in which N—— finds himself walking vigorously on the street, much pleased with himself, or, again, greeting a robust, rosy-faced young man (symbolizing his recovered self) back from a long journey. There appears an occasional discouraging dream of the garden type, but the last dreams in the systematic collection (dated March, 1916) reflect a more and more cheerful frame of mind. Several dreams selected more or less at random a few weeks later, indicate the symbolism centered about the neurosis to be completely broken up, and the only "problems" symbolized those of a passing nature and characteristic only of commonplace, unneurotic daily life.

CHAPTER V

A CASE OF HYSTERIA

Pawlow's experiments in the conditioned salivary reflex through the work of Yerkes and others have long been known in this country. Prince [1] refers to this and the linking of the psychological to the physiological as follows:

"These experiments of Pawlow show the possibility of linking a physiological process to a psychological process by education and through the conservation of the association reproducing the physiological process as an act of unconscious memory." He quotes from Pawlow: "All the phenomena of adaptation which we saw in the salivary glands under physiological conditions such as the introduction of stimulating substances into the buccal cavity reappeared in exactly the same manner under the influence of psychological conditions, i. e. by drawing attention to the substances in question." Prince says, "Pictorial images or ideas of the substances had become associated with the specific salivary reaction and conserved as a neurogram. The stimuli produced psycho-physiological memory. Anything associated psychologically with the objects which physiologically excited the saliva may act as stimuli. Any sensory stimuli may be educated."

Very little has been done in this country with the conditioned motor reflex and the Russian is untranslated and inaccessible. J. B. Watson says: [2]

[1] *The Unconscious*, Morton Prince, pp. 139-140.
[2] J. B. Watson, *Place of Conditioned Reflex in Psychology, Psychological Review*, March, 1916.

I wish I had time to develop the view that the concept of the conditioned reflex can be used as an explanatory principle in the psychology of hysteria and the various "tics" which appear in so-called normal individuals. It seems to me that hysterical motor manifestations can be looked upon as conditioned reflexes. This would give a *raison d'être* which has hitherto been hazy.

He speaks of the well known reaction of a person recently operated upon who, for a long time, will react to slight movements of the body or attempts to touch the wound as if the noxious stimuli attendant upon the operation were still present. The thunder clap and lightning flash have been so long associated that the flash may produce the same effect that the thunder clap originally did.

The following case, aside from being of great interest as a typical hysteria showing fundamental sex traumas but not conforming to Freud's dictum, is thought to show some of the relations of conditioned motor reflex to hysterical motor reaction. Be it understood that I have but a cursory knowledge of these matters derived from reading Sherrington's *Integrative Action of the Nervous System*, a summary of Pawlow's work and Watson's paper. My work with the neuroses has been clinical. I do not assume that my inferences are correct but ask if they may not be. I am remote from those who know, and I wish criticism and information.

The patient is a young woman of twenty-two, always fairly robust physically. When she broke down she was in college, working her way and standing high in her class. For several years when unwell she has had a tendency to uncontrollable laughter. She has had frequent headaches and these were always severe during menstruation. The laughing spells were usually

of short duration but sometimes lasted a whole evening. During the past year she has had several crying spells which terminated in severe sick headaches. About six months ago she had two laughing spells in one week. Four weeks later, after witnessing the nervous break-down of one of her relatives, she had a sleepless night and trembled all over with a sort of nervous chill. One week later she went to church with a friend. She had a severe headache, felt cold and near the end of the service fainted and had to be helped from the church. One leg felt weak, and she had a fear of infantile paralysis. The doctors reassured her, saying that she was working too hard, and sent her to the hospital for a few days. The first day she felt numb, having a terrible headache and a slight paralysis of the jaw which troubled her a great deal. She had no solid food for two days and later when she tried to chew meat had great difficulty in doing so. On the third day of her stay at the hospital, she began to laugh and kept it up practically continually for one whole day and at frequent intervals for another. Narcotics finally controlled this, and she went to sleep; although it was not a restful sleep, and she was weak and exhausted.

Two days later she got up and, though still weak, went back to her work the following day. She attended classes, but, on the advice of her physician, did no studying. She found that she could not concentrate and was obliged to spend most of her time in bed. At the end of a week she had another attack of laughing and screaming which lasted two days and one night. This was relieved by sedatives, and broken sleep followed for one night. The next morning she began to have convulsive attacks which occurred at frequent

intervals, and the following day she was sent home by the college doctors for a year's rest. At home she was kept very quiet and did nothing but rest. For the first two or three weeks, she had laughing or convulsive attacks practically every day, and they were particularly bad at the menstrual period. They were not so frequent for the next three weeks, but came on when she was in the least excited. The most severe attack of all came as the result of attending a church function, and consisted of laughing, kicking, screaming, and convulsive movements. The following week she had several attacks. She then came under my care. She had been given mineral oil and nux vomica for regular medicine and told to live out of doors as far as possible. She was to encourage complete relaxation by doing no hard work or study, and to go to bed (out of doors) directly after supper. She was asked no questions of a private nature.

For ten days after arriving she had minor convulsive attacks, diminishing in severity, and two or three very slight laughing spells. Any sudden noise or anything startling, like the telephone bell, would cause her to almost spring from her chair, and she would feel weak and shaky afterwards. After two weeks the laughing and convulsive attacks and the excessive reaction to slight noises and confusion ceased. With one or two slight exceptions, there were no attacks for three weeks, even at the menstrual period. Then when left alone to assume the cares of the household, she had eight attacks in twenty-four hours, and one rather severe convulsive and fainting attack. For two nights she did not sleep much, but for the next two days she was comparatively well. She was then disturbed by a patient, and had a sleepless night and two convulsive

attacks the following day. For the next few weeks with only two or three slight attacks, she slept six to eight hours a night, ate well, and gained seven pounds in eight weeks. On the physician's advice, she went to several trying public functions, beginning two weeks after her arrival. When she had been here three weeks, she began rehearsing for an amateur opera in which she took part several weeks later. She sat up reading ordinary novels with the family until eleven or twelve o'clock each night, and after two weeks she worked five or six hours a day at ordinary housework. She went to walk only two or three times a week, and slept indoors, although she usually had the window raised. She saw children have epileptic fits at a hospital without disturbance, and an uncongenial man showed obnoxious attentions without causing attacks. She had no medicine whatever. At the last menstruation, she had severe pain but absolutely no nervous symptoms. Her original pinched and anxious expression has changed to an open and cheerful countenance. Gloom and pessimism, leading to a desire for an early demise (only the timely entrance of the nurse prevented her trying to take poison at the hospital) have been entirely superseded by content and optimism. This may seem early to say so, but I feel as confident that this patient is practically well, and will indefinitely remain so, as far as any nervous trouble is concerned, as I shall be when a year or two of perfect health have demonstrated the fact. So much for the superficial aspects of the case; now let us deal with the less conspicuous and more intangible elements.

Twenty-four hours after her arrival, the physician asked for a history of her trouble. This was readily given, and then he began to ask about her sex life. She

answered frankly, although reserving the most important incidents for some days. At first she was frightened and had one sleepless night, for she dreaded revealing her entire sexual autobiography. A case read her of another young woman made her feel that she was not alone in her troubles, and made her feel free to proceed. None of the history revealed in the first three weeks was ever, for any length of time, absent from consciousness. The eight or nine incidents told at a later séance had been repressed or forgotten and they all came to the surface the same night, while she was awake, and were told to the physician the next day. Several other incidents came out later when something in the conversation suggested them.

When six years of age, an older girl told her of a girl in town who was in trouble, and she became curious about the origin of children. She asked her mother, who said that they came from heaven. This statement, presumably true, in the abstract, gave little relief to her curiosity. The older girl (aged ten) told her of a boy asking her for sexual intercourse. She explained the process and said that she was going to allow it sometime. This girl obtained her information from another girl in the community who had regular sexual relations with her brothers. These girls became "fast." When eight the patient was followed by three boys who asked her if she and her brother had sexual intercourse, and she denied it. They then asked her for it, not euphemistically, as I have expressed it, and she was frightened; but did not know whether it was right or wrong. They chased her but she escaped. She told her mother, who was angry, and had the teacher punish the boys. They never acted improperly again and were good friends of hers later.

At ten she talked of sex with a friend who was twelve, and learned masturbation. They practiced this mutually about once in three months, and once they tried Lesbianism, at the older girl's suggestion. This girl became a worthy woman. At this time there was secretiveness but no shame. A year or so later, she and another girl friend of her own age (twelve) talked of sex. This girl found a syringe in the bathroom with directions for a vaginal douche. They were curious and looked up the terms in the dictionary, also they found an old medical book and tried to read it. They experimented with their fingers and found the vaginal opening. However, there was little sensation produced by the finger in the vagina, so they returned to masturbation by titillation of the clitoris. She does not know how this girl turned out. After puberty there was another period of vaginal experimentation, but no orgasm was produced in this way.

There was no masturbation by herself up to the time of her first menstruation, which occurred at thirteen. She had not been told about this, and when it occurred she was greatly frightened. She told her mother, who said that it was only something that she would have all her life. She told her what to do and said she meant to have told her before. She had strong erotic feelings at this time, but she repressed them for some months. They grew stronger, and after three or four months she began to masturbate two or three times at the menstrual period and not at all between. At thirteen she went to a country school where she was ahead of the others, although they were much older than she. The big boys told " smutty " stories to all the pupils, and copies of these were even passed around One boy of nineteen was very attentive to her, and after

a time began hugging and kissing her whenever opportunity offered. He was secretive about this, though the other boys openly hugged and kissed the girls. Finally he asked her for intercourse and she refused, though he was alone with her for a whole evening and aroused her to the highest pitch of erotic feeling. He begged and pleaded, but she would not give in, for some instinct kept her from it, though she thought perhaps it might be all right. After two months of repeated urgings one day, when they were alone in the church and he had fondled her breasts and felt of her genitals until she was highly excited, she consented. He made the attempt but neither then nor at any of his subsequent attempts during the next year and a half did he obtain any penetration, though he hurt her excruciatingly, and she was sore from the pressure. He did not obtain an orgasm at this time, but did at a later attempt. She masturbated that night and after other experiences of this nature, obtaining relief, but not a complete orgasm. Immediately after this relief she could go to sleep. One month she skipped menstruation and was greatly worried for fear that she was pregnant.

The next year she went away to school in another place and had a boy friend of about her own age. They were considerably attached to each other, and this relationship was perfectly correct in all respects. Then a bad girl in the school broke up this attachment, and the first boy again became attentive and their former relations were resumed. Altogether he attempted intercourse with her five or six times. He always excited her first by feeling of her breasts and genitals, and he insisted on her holding and manipulating his penis. Doing this excited her as much as

what he did to her but she felt ashamed and disliked doing it. The next year (she was now fifteen) she first fully realized that this was not right and refused any further attentions from him. At the final interview she returned a ring and repulsed him, though he begged, pleaded, and threatened.

Ever afterward the sight or thought of this man disgusted her. He was a slight musician, and hearing, five years later, selections which he had played would throw her into a state bordering on hysteria. After realizing what she had been doing, she began to worry and condemn herself very much. She found that this man had had intercourse or attempts at it with no less than eight other girls in the community. She suspected that he had told them about her, as he had her about them. She thought her wrong-doing such that she was unfit to marry. She now masturbated about once a month and began to try to leave it off, which she was finally successful in doing at about eighteen. Once after she was eighteen she gave in and masturbated when unbearable erotic feelings were aroused by seeing cats copulate. Three or four months after ending relations with the man above, another man of twenty-one found an opportunity to put his arm around her and his hand inside her dress and feel of her breasts, remarking that they were nice ones. She instantly repulsed him and he desisted. This stimulated her erotic feelings tremendously, but she was disgusted and would not yield to them. On one other occasion, when she was alone with this man, he started something similar and she was much frightened, but some one interfered and nothing occurred. No further incidents of this nature have occurred in her experience.

These affairs served to make her dislike boys in general.

Three years later, when in college, in company with three other girls she saw an exhibitionist, but was at some distance and the sight did not make a very deep impression. Three weeks after this, she and another girl came suddenly upon another exhibitionist in the woods. They were almost upon this man when he turned and faced them, holding his erect penis in his hand. She took in at a glance this and the expression on his face, which was that of intense pleasure. The girls, greatly frightened, were obliged to pass directly by him. He made no attempt to say or do anything to them. They were greatly excited by these incidents and talked about this and sexual matters in general. One girl told about the hymen being a proof of virginity. From that time on, the patient worried, fearing that her hymen was ruptured by the man referred to. She thought she ought not to marry and that if she did her husband would discover her guilt and cast her off. She thought it unfair that a man should be able to learn of his wife's past, and she not of his. Another girl said that intercourse happened when the woman was asleep and therefore she had no control over its frequency. This also troubled the patient, though from her own experience she did not believe it. From a *risqué* story which she heard, she got the idea that a cutting operation would be necessary before intercourse, should she marry.

Soon an intimacy sprang up with a young man who wrote her letters, sent her flowers, and came to see her. The girls thought she was engaged, and she herself began to think a good deal about it, and to have persistent

erotic feelings. She had day-dreams at this time with erotic feelings, and voluptuous dreams with orgasms at night. Finally, when they were joking her about her engagement, she masturbated several times a night for several nights. Shortly after this, she learned indirectly that the man who was paying her attentions was already engaged. She then became disgusted with him and developed an antipathy toward all men, and has had no attachment since. She still feared that she was unfit for marriage and a fear of marriage itself grew up. She thought that a cutting operation would be necessary on the marriage night, and she had a great horror of childbirth because she thought that conception occurred when a woman was asleep and that she must have an unlimited number of children simply for her husband's sexual gratification. Then her experience with the first man, the exhibitionists, and this last man who had deceived her, led her to think all men base. She began making desperate attempts at repression and soon stopped masturbation. During the last two years, she has had occasional day dreams (with slight erotic feelings) of her future work, of a scientific nature, with a man who was also a scientist and who finally fell in love with and married her. There was never any culmination when the day-dreams became erotic, but during this period she had voluptuous dreams once in two or three months. During the last three months she has had one voluptuous dream at a menstrual period.

After four and a half weeks' residence, she had a day of unusual optimism. The next day she had the added responsibility referred to above and, as already said, for two days was nervous with hysterical attacks. I told her that she had more "untold tales" in her

conscious or unconscious mind. The following day, after a restless night, largely given to self-catechism, she related the following additional episodes which had been either repressed or forgotten. These had not entered her mind at any of our former talks. The first thing told was an experience of the last day or two. A young man patient, by his manner and appearance, reminded her of the man with whom she had the early experiences. She felt nervous at being left alone in the house with him during the evening. This brought on a convulsive attack and this man put his arm about her as if to help her. She immediately had slight erotic feelings, of which she was extremely ashamed, and her old attitude of self-condemnation returned. This undoubtedly was the main cause of the frequent attacks in the two days referred to. I explained that, since this man resembled the one with whom she had had the former experiences, she was now substituting him for that one, as the memories of the former were coming to the surface, and that it was not at all indicative of weakness that he should arouse her at this time as the other had done previously. The things which she recalled for the first time are as follows:

(1) When six or seven she overheard the vulgar expression for sexual intercourse. She asked her mother about it and was told that it was a bad word which she must never repeat. However, the word persisted in her mind and always troubled her. (2) At seven she played innocently in the hay with a boy of the same age. She spoke of this to her mother, who told her not to do anything of the kind again, for he was likely to be feeling of her. This aroused her curiosity. (3) When eight she looked out of the window of the schoolroom and, seeing dogs copulating, remembered a girl

who was said to have had intercourse with her dog. At this moment she had her first remembered erotic feelings, which were intense. One of the boys who had formerly chased her also saw the dogs and looked up at her and laughed. She was ashamed to have him know that she was watching the dogs. This picture recurred with great vividness for some time and now, after it has been long forgotten, it is as vivid as when she saw it. She was excited at the sight of the male genitals and later that year she was excited in watching a bull. (4) At the age of thirteen, she and a girl of fourteen masturbated mutually several times, and once they indulged in Lesbianism. Both were greatly excited. (5) When rather young she was greatly puzzled at seeing a girl dip her dog in the brook to make her have puppies. (6) One of her playmates lived near a young married couple, and once she saw them on the bed having intercourse. She described this vividly to her friends. They knew that this had to do with getting children and so kept track of this woman and found that she had a baby exactly nine months from this time. (7) At ten she accidentally came upon a man urinating, and his large organ aroused her curiosity, but gave her no erotic feelings.

She now remembered, or was willing to tell more details of her experiences with the boy of nineteen, which seemed to her more shameful than any of the others. On the occasion when he first attempted intercourse with her in the church, her brother had been hired to leave them, but he suddenly returned and caught them in "medias res." She was ashamed and frightened and made spasmodic efforts to get away. She had already been in a tense condition from the pain of the operation. They tried to make him promise not to

tell, and then went home. Before long the brother began to threaten to tell on them, and this always frightened her. Whenever she and this man were together after this he was always trying to find out what was done, joking and asking questions. As a result of his threats, he made her his abject slave for two years. Then one night, after she had retired, he entered her room and, after some altercation, threatened to tell her parents of what she had done. Then, becoming excited from seeing her in bed, he promised never to tell of anything if she would do the same for him as she had done for the other man. She, though excited by this proposition, refused. Somehow, this seemed worse than having relations with the other man. The brother appeared ashamed and left the room. He never mentioned this or threatened to tell of her again, but always teased and maltreated her. She almost hated him for this and his persistent telling of "smutty" or suggestive things whenever she and some other man were together, for this led the others to think that they could make improper remarks in her presence.

She felt very badly when she told of being caught by her brother and, bursting out crying, said that she was not fit to marry a decent man. She seemed relieved and her attacks became milder and less frequent. That night she slept four or five hours and the next night two or three. Her antipathy toward the male sex returned, and she thought that even if she ever did have a husband he would be a drunkard or as bad. The next day she had one screaming and convulsive attack, and a tendency to cry without tears and without reason. We had a long talk about the situation, trying to come to a reasonable estimate of the respon-

sibility, if any, for the incidents that had occurred in her sexual life. At this point she told, for the first time, though I have mentioned it earlier, what seemed to her the worst thing that she ever did, i.e., while the man was fondling her breasts and clitoris, he insisted on her manipulating his penis. This she had done unwillingly, and with great shame and disgust on each occasion, but it excited her greatly. After telling this last and, as she thought, worst incident, she cried and has had no further attacks to date, four weeks later. This completes the history of her sex experiences.

It will be noticed that this history was given rapidly and that the principal events neither had been repressed nor forgotten. No psychoanalytic sleight of hand was necessary. The events which had been repressed or forgotten seemed to be brought to the surface by meeting the man who reminded her of her early experiences. Whether her attacks at this time were the result of the shock of being reminded of this man or were caused by the emotion attendant upon the long list of experiences which were near the surface and came into her consciousness during the wakeful night is an open question. I am not in the habit of reading of cases of hysteria where it has been such a simple matter to obtain the basic facts as it has been in this, though it is hardly different from numerous cases which I have treated. These memories were largely conscious and troubled her so constantly that life was not worth living. She was entirely ignorant of the fact that these troublesome memories were the cause of her hysterical condition. I hardly need say that I continue to disagree with Freud and others who say that hysteria is always determined by repressed or forgotten experiences of childhood. It is undoubtedly caused by these experi-

ences; but, so far as my experience goes, they often are not an unconscious but a constant conscious menace to the integrity of the individual psyche.

The treatment was almost too simple to mention and was about the same as in other cases which I have described in other places. I was somewhat acquainted with this young lady and no preamble was necessary. I went over her general symptoms and history at the first sitting and at the next asked her if she had ever been frightened or had any sexual shocks. When she was a little hesitant, I told her that the chances were ninety-nine to one that her trouble was caused by memories of sex experiences which she thought were wrong, though they were not necessarily so, and we might as well get down to business to begin with. She at once told me of her auto-erotic activities, of being chased by the little boys, and similar experiences. As soon as she began to tell things, I began to try to explain them. I told her that masturbation was practically universal with both young men and young women and, in any well-born individual, the only harm that ever came from it was from the worry about it. I convinced her that, if at times the sex impulse is irresistible, there is no moral issue involved in its moderate relief, provided no one else is involved. She agreed with me that it was irresistible at times in her case; then, of course, it was the only legitimate mode of relief. When this seemed justifiable she was immediately relieved of a great load.

She was more ashamed of the other experiences and hesitated about telling them. I knew she had more to tell and read her the history of another nervous young woman whose experiences had been varied enough to cover almost anything she was likely to have encountered. This young woman had made a complete

recovery and our present patient began to have aspirations to live and to be well. After three days, she overcame her timidity and told the chiefest of her disagreeable memories which, of course, concerned her experiences with the young man of nineteen. From now on, everything was told freely as fast as she remembered it. I took up each episode with her and we tried to give a real instead of a fictitious value to each, e.g., she considered herself depraved, that she had lost her virtue, and was not fit to marry as a result of her experiences with this young man; but I made it plain to her that a girl of thirteen or fourteen, with absolutely no instruction in sex matters, groping her way in the dark, taken advantage of at the time of her first menstruation and first strong and persistent sex feelings by a man of such wide experience could not be held responsible at any tribunal for her acts. What really counted in the whole experience was the fact that she, unaided, had arrived at a different viewpoint and had terminated these relations on moral grounds, even while erotically desirous of them, and that she had refused others any similar privileges. I considered her not responsible for the events. I considered her voluntary termination of the relations an indication that her ideals were of the highest. It seemed to me that she had proved a desire for correct living when everything was against her. I thought her character stronger and better for these trials and even thought her more trustworthy in this particular than many of those who, having had no opportunities or temptations, had had none of these experiences. I told her just what I thought, and was measurably successful in convincing her that I was right. After hearing her whole story I told her, as I felt, that I had no higher

aspirations for my own boys than that some one of them should fall in love with and marry her or some girl of equally good character.

That the early experiences had a determining value for the later emotional and muscular hysterical manifestations, i.e., that they were conditioned motor reflexes, seems fairly evident. If you tickle a child he will giggle or laugh; if this is persisted in, he will have convulsive movements; if the child is hurt or held against his will, he will struggle, and the movements will tend to become involuntary. A sudden fear or being surprised in an overt act will cause an involuntary tension in many or all the muscles in the body, whether the individual be child or adult. Brill has recently said and, I think, shown that screaming is often resorted to to drown out unpleasant memories. Fear of paralysis or the use of certain muscles for wrong, or thought-to-be-wrong purposes, often causes hysterical paralysis. These things are too well known and too common to need more than the mere mention. Now let us see how they apply in this case. Tickling a girl will always cause, from the more highly emotional nature, more reaction than tickling a boy. Sexual fondling is a refined or special form of tickling and always produces, in the female, more emotion and more response than ordinary touch stimulation.

This girl at the outset of her sex life, when erotic feelings were becoming strong, when her real knowledge of these things was nil, though curiosity and a half-formed idea of right and wrong were present, was subjected repeatedly in similar situations to manipulation of the breasts and fondling of the clitoris, and at the same time she was compelled to see and manipulate the male genital organs. One would infer that she

would react, like any ordinary child, and giggle and squirm. As a matter of fact she did, and remembers it clearly. When later she was compelled to endure severe pain from the pressure of the penis against her external genitals and was discovered in this, even then thought-to-be-compromising situation, she had at first rigidity from fear and almost immediately convulsive movements in her efforts to escape. Many times besides the actual occurrences were these scenes revived by the gibes of her brother and the fear that he would tell her parents. After the establishment of her hysterical condition, attempts of the brother to tease her would invariably cause convulsive attacks. Later the sight of the male sex organs when she encountered the two exhibitionists revived the whole past and added the new fancies of a desire to be followed and violated by these men. There was a mental struggle against these fancies similar to the physical struggle against the former real incidents. Such a mental struggle will produce tension of the muscles, abstraction, and involuntary motion. The curiosity about the male genitals and erotic feelings produced by sight or thought of them was a very potent source of self-condemnation. But I showed her that the whole matter had absolutely nothing to do with her character or purity, it being merely the natural manifestation of well known psychic laws. Under the stress of a high degree of erotic feeling she was compelled to see and handle the male organs which under normal conditions in any normal woman would itself produce or increase erotic excitement. These experiences, of course, could not be readily forgotten, nor was the emotion which went with them lost. What more natural then, when her brother invited her to

sexual relations, than that she should speculate as to the size of his organs and wonder if he would be more successful than the man had been. It was inevitable that erotic feelings should accompany these speculations. These imaginings and feelings had long been put aside when the two experiences with the exhibitionists revived them and added to them. As a child, she had wondered much concerning the completion of the sexual act. At the time of the exhibition experiences, she had been for a long time strenuously resisting erotic feelings and an impulse to masturbate.

In such a state, almost any unconventional idea is likely to come unsolicited. If we may speak of a conditioned psychic reflex, the sight of the genitals of the exhibitionists was the condition or association which brought back the old desire and imaginings which themselves were conditioned by the associations accompanying them, and applied them to the present situation. Her desire to be pursued and violated by these men was conditioned by the experiences with the man and her brother, formerly, and was no more to be escaped from than the memory of a railroad accident which one has witnessed or been involved in and, therefore, no more a test of character. While we were discussing this from every viewpoint for a week or two, during which time I explained to her, by means of anatomical charts, the size, appearance, and functions of the male and female genitals (she had already had a course in embryology from which this information was entirely expurgated), she had numerous dreams and day-time mental pictures of male genitals, accompanied by some slight erotic feelings, but after the completion of the discussion, these disappeared entirely. She had many

fears that she was anatomically unfitted for intercourse and child-bearing, as well as fears that she had been injured or that the hymen had been ruptured. These could not be definitely and finally disposed of by talk.

I, therefore, after some weeks, made a physical examination, finding an anular hymen apparently intact and all the organs perfectly normal except a very slight retro-version. She felt much better after reassurance of these matters, though all her attacks had ceased some time before the examination. As has been stated, she had been absolutely devoid of erotic feelings for some months previous to coming under my care. During the first week of our discussions there were none. I told her in the event of having such feelings to hesitate no more in relieving them and to worry no more about it than about an act of micturition. She finally, just before beginning to menstruate, had erotic feelings one night after going to bed, which she relieved by titillation of the clitoris, obtaining a species of orgasm, complete relief, and sound sleep. After seventeen days, she was disturbed by erotic feelings during an entire afternoon and at the time of retiring she had identical feelings with those which formerly preceded her hysterical attacks. She obtained a fairly satisfactory orgasm by titillation of the clitoris, and all symptoms of hysteria immediately disappeared, and she soon went to sleep. During the next five weeks she had erotic feelings six times, on three occasions the feelings died away of themselves, on the three others when they were persistent she relieved them as above, obtaining on each occasion an imperfect orgasm but an immediate disappearance of the feelings and sound sleep.

I became satisfied after a long discussion of this matter that she had been so afraid of anatomical imperfection and so opposed to masturbation as a moral and physical transgression (she had many times gotten herself to the verge of an orgasm and then by desperate efforts controlled herself), that she had not experienced a perfect orgasm in the waking state. This was confirmed by her statement that in her occasional voluptuous dreams, she had experiences far more complete than when awake. I now explained as well as I could what the complete orgasm was like, and told her that long time repression of all sex feeling and her repeated attempts to avoid completion made the accomplishment of the orgasm difficult, but that there appeared to be no reason why it should not be complete when the resistances were abandoned. I could say this with more authority after the physical examination, which revealed practical perfection.

At the beginning of our treatment she said that she seldom had dreams that she remembered. I told her to make an effort to remember her dreams, and to write them down immediately. It developed that she did dream a great deal. Many of these dreams are interesting, as showing the progress of the treatment in what I call review dreams, which of course were partly suggested. These dreams corroborate Prince's view expressed in his book *The Unconscious*, where he says that "though dreams are often fulfillment of wishes they have often to do with the solution of unsolved problems with which the mind has been occupied." One of the later dreams and its sequel I propose to give first, as this occurred the night after our discussion of the reasons for her inability to attain a complete

sexual orgasm when in the waking state. This also was the point at which I considered the treatment practically ended and the patient well.

DREAM MARCH FOURTH

She dreamed that she was at T—— crawling in Mr. C.'s cellar, and he following her. Then she was in a room trying to get something to eat. Then she was standing by a table and her brother was fondling her breasts and both were greatly excited. He took out his erect penis, and she became greatly excited. At this point, she woke in a state of great excitement and began to titillate the clitoris. The parts were moist, and moisture increased with excitement. After a few minutes she used a syringe nozzle in the vagina. This increased the sensation but the greater sensation continued to be in the clitoris. In about thirty minutes, the orgasm occurred. This she described as rythmical contractions all about the clitoris and inside the vagina. There was a feeling of extreme tension at the beginning of the orgasm and relaxation as the contractions subsided. There were about a dozen contractions, being further apart and more violent toward the end. During this experience she felt powerless to think or move and she never remembered having " such strong pleasurable feelings." There was slight desire and slight manipulation of the clitoris as the feelings slowly subsided. A slight epistaxis soon occurred, not uncommon in her case, and the headache, feeling of stupidity and pressure in the head which she had felt increasingly for some days, left her completely and she felt easy, perfectly relaxed, contented, happy, and without self-criticism. It will be remembered that she considered voluptuous dreams indications of impurity

and degeneracy and that she had dreaded them and resolved to do all she could to prevent them. Perhaps that is the reason for her waking before the orgasm.

One of the last subjects to be discussed, but one of much importance was concerning a series of experiences which occurred before the experience with the exhibitionists and undoubtedly conditioned their effects upon her. It will be remembered that she was much impressed by the expression of sexual pleasure on the face of the last exhibitionist, and these memories were often stimuli inducing erotic feeling, in spite of the natural revolt of her nature against such feelings under such conditions. The following experience had been forgotten or thought not worth mentioning, yet it shows clearly that its determining influence gave much greater significance to the exhibitionist episodes than they otherwise would have had. From the age of fifteen, she had been mildly subject to migraine, attacks occurring once or twice a month after severe nervous excitement or worry. I first learned of this some weeks after her arrival, after she had told a friend some of her troubles and this conversation had been followed by a mild attack. Later I questioned her about this and learned that in addition to the above she had, for the last two years, also been car-sick, especially when traveling in the night, though this might happen in the daytime. She was never car-sick previous to a trying experience two years ago while traveling in the night. On this occasion a storm made it necessary for her to drive to make a train a long distance over a lonely road by night with two strange men. Then she had to walk some distance through a questionable part of the city with one of the strangers. Though this man proved to be a perfect gentleman, she was much afraid during

both the ride and the walk, more so because she had recently heard the details of the narrow escape of one of her friends who had been approached on the train by a white-slaver, and rescued by a gentleman among the passengers. This kept worrying her after boarding her train. In the seat across the aisle sat a man who began to stare at her and to try to attract her attention. She had no idea what his actions meant and was thoroughly disgusted with him, knowing instinctively that there was some sexual purport in his conduct. Later she remembered his facial expression, which indicated sexual enjoyment, and had erotic feelings herself at the memory, though ashamed of herself for having them. His actions as described were to stare steadily at her for a time then to lean over the back of the seat and stare at another woman. During all this time he was never still, but kept fidgeting and twisting about in his seat. He kept his hands in his pockets. She was particularly impressed by his facial expression, which was that of intense abstraction, and indicated unmistakably excessive sexual excitement and pleasure. She had no idea of what he was doing, indeed she did not know until our talks that men or boys ever masturbated. Of course it is evident that this was his occupation at the time, and the case is almost identical with that of another lady patient of mine.

I myself have also observed a similar occurrence in a public conveyance. Chrysippus commended Diogenes for masturbating in public, but he might advocate greater privacy about the practice in the present state of society, if he knew the disturbances which result from chance observation of it by uninformed and unmarried women.

Her trip was otherwise uneventful, but ever since

that time riding on the cars has, invariably at night, usually by day, induced severe car-sickness. If this is not a conditioned reflex, what is? The incidents of the trip were, with all their associations, vividly impressed upon her mind. The fear and the disgust were closely associated with her railway journey. Later there was more disgust with herself for allowing the erotic feelings which accompanied memories of this man's facial expression. Later the remembered expression on the exhibitionist's face, which was similar, produced in her the same result, more readily probably because of this former experience. Naturally she did not want to harbor such thoughts and pushed them into the background of consciousness, possibly into the subconscious. The association of cars, especially at night, brought back the most permanent thing, which was disgust, but a feeling of disgust on an ordinary railway journey would start inquiries as to the reason. As this reason had been willed aside, the association roused its synonym, nausea, which could be present without in any way awakening her suspicion. She and I are both confident that now these things have been thoroughly explained, she will not be car-sick again. In fact, she has already demonstrated this to a certain extent. Of course I explained to her that it was a perfectly natural and common phenomenon that erotic feeling should be aroused in any one of either sex, no matter how chaste or modest, when compelled to observe pets or domestic animals copulating, or when humans were observed in the same situation, or when one of either sex was known to be in a state of sexual excitement, or when erotic situations were read, heard about, or seen dramatized in our common vaudeville. This is one of the best known of human reactions. Like pro-

duces like. An enthusiastic speaker rouses his hearers, a dull one puts them to sleep. One who has just eaten, placed at a good table with a lot of hungry men, will begin over again with appetite. The stronger and more primitive the emotion involved, the greater the reaction; hence, very many people, I suspect about all people, at times, much to their own chagrin, react to some of the above mentioned stimuli just as this young lady did and as I myself have done. Her sick headaches or migraine can undoubtedly be explained as can most such cases on exactly the same principle.

In *Rational Sex Ethics*, p. 121ff, I have remarked that nocturnal emissions in men and voluptuous dreams in women seemed to adequately take care of the superfluous sexual energy in some people, but that this relief proved inadequate in very many cases. I now wish to reassert this statement more strongly as the result of many recent observations and to try to elucidate this matter somewhat. This nocturnal relief in dreams seems to be the ideal method for the single or the unavoidably continent, and I offer a psychological reason for its so often proving inadequate. Nearly all young men and women get from quack literature or the current books, supposed to tell what young people should know, or from other sources, the idea that there is something physically injurious or ethically " off color " in these involuntary manifestations. In the present case, as in many others I have investigated, the dread of this form of sex expression becomes a frightful nightmare. They are always on their guard. They take precautions to avoid sexual dreams, and will not to have them the last thing before going to sleep. Constantly being on the defensive undoubtedly has an inhibitory effect on the sleep and dream manifestations of

the individual. We all know that the manifest content of the dream is largely dependent on the dream-day and many believe that childhood and adolescent wishes and trends influence dreams extensively. It then seems perfectly logical to infer that this long established antipathy and dread prevents in many people the natural release in sleep of surplus sex energy.

An additional reason for believing this may be adduced from facts fairly well known and which I myself have repeatedly demonstrated, that a woman who before marriage has been self-conscious, prudish, and in fear of nocturnal sleep manifestations, and almost lacking nocturnal sex manifestations, or at least such as had complete culmination, after marriage and after the acquirement of sensible sex knowledge, during the absence of her husband or during enforced abstinence from any cause has almost invariably, before sex desire became excessive, had complete sexual orgasms and relief in dreams. I often have discussed these matters with younger or older single women who formerly had no such relief, or if so it was a rare occurrence, followed by harsh self-criticism and constant dread of recurrence. After learning of and accepting my belief as to the absolute normality, morality, and utility of such dreams, they had them with increasing frequency, corresponding to which there was a reduction of conscious desire. Of course, the long established inhibitions are too strong for early and complete eradication, but this change occurs frequently enough to lead one to think that the changed viewpoint influences the dreams. These ideas are tentative but ought, after considerable observation, to be susceptible of proof or disproof. If proved correct, here is a strong argument for early, sensible sex knowledge, not only for

the prevention of neurotic and psycho-neurotic states, but as a preventive of what, without some such relief, I and some others have considered necessary — conscious auto-erotism.

After establishing a systematic method of relief, this patient discovered that frequently desire continued after a complete orgasm. She continued the excitation for two or three minutes, when another orgasm occurred, more violent than the first, affording complete relief and a longer respite from desire than the single orgasm had given. The occasions of her auto-erotic relief up to the time of the dream with the following complete orgasm have been given. I add without comment a list of her experiences from that time to the present. March 13th, orgasm; March 13th, later began to menstruate; March 16th, orgasm; March 17th, orgasm afternoon and evening; March 18th, two orgasms (discovered the efficacy of one orgasm immediately following another); March 19th, orgasm; March 20th, orgasm; March 24th, two orgasms; March 29th, two orgasms; March 30th, orgasm; March 31st, orgasm; April 2nd, orgasm; April 5th, voluptuous dream; April 8th, began to menstruate; April 11th, two orgasms; April 14th, orgasm; April 16th, voluptuous dream; April 18th, orgasm; April 19th, two orgasms; April 26th, five orgasms in a half hour; May 1st excitement but no orgasm; May 8th, orgasm; May 10th, orgasm; May 18th, orgasm; May 25th, orgasm; May 27th, orgasm; May 30th, orgasm; June 1st, orgasm; June 6th, orgasm; June 8th, two orgasms in the afternoon and one in the evening; June 9th, orgasm; June 11th, orgasm; June 19th, three orgasms; June 20th, orgasm in afternoon, also evening; June 21st, orgasm; June 25th, orgasm; June 26th, orgasm; June 28th,

orgasm; June 29th, orgasm; July 2nd, orgasm in the afternoon, also evening. Began to menstruate July 3rd, A. M.; July 4th, orgasm; July 5th, orgasm; July 10th, orgasm; July 11th, two orgasms; July 12th, orgasm. From July 12th to 22nd, voluntary abstinence from auto-erotism, though desire was present often in the afternoon and evening. When desire was strong after going to bed would go to sleep after an hour or two, and no desire on waking in morning. On each recurrence of erotic feeling, they were stronger and more oppressive than before. After July 22nd, she exerted considerable repression, and up to the present has masturbated about twice a week, on an average, there often being two or three orgasms rapidly succeeding each other on each occasion. If she refrained for a week, a voluptuous dream would occur. During periods of severe mental strain or application, desire would be excessive, and after experimenting she found that, with more frequent relief, she could do her work with perfect satisfaction and without any discomfort. Otherwise the work was unsatisfactory, and she was completely worn out by it.

DREAMS AND HINTS AT THEIR INTERPRETATION

January 25th — 1

She dreamed that she was a teacher in a country school, and a little boy was masturbating. She told him not to do this, whereupon all the other boys began to do the same thing. She herself had strong erotic feelings in the dream, and woke in a state of excitement which she tried to relieve but did not obtain a complete orgasm.

This dream came after the doctor's explanation of

the universality and ordinary harmlessness of moderate auto-erotism. The first dream of the series is similar to the last, already given, which was followed by a complete orgasm and, as it had occurred the night after a detailed explanation of the orgasm, so this dream followed a thorough discussion of auto-erotism.

January 28th — 2

Dreamed that her brother was chasing the doctor's little girl of ten, he being exposed. They were in the doctor's backyard and the dreamer was trying to stop him. This dream occurred two weeks before she told the doctor of her brother's proposal to her.

Evidently the doctor's child is substituted for the dreamer whom the brother is really pursuing. She explained, ultimately more fully, that after his proposal, though she had repulsed him and had had a feeling that it was not right; nevertheless, she did long to see his genital organs and to have relations with him. She thought that, her brother being smaller than the man, the act might be complete with him. This was a favorite longing of hers for a time, but later she felt great shame to have had this curiosity and longing.

February 1st — 3

She dreamed that she was engaged to a patient who resembled the man of the history, and the doctor's wife encouraged the alliance. When he proposed, she was at the kitchen sink doing dishes. He gave her a ring having five fire opals, though some of them were broken. His people thought her too common and opposed the match. She felt badly, not knowing how to break the engagement. When the doctor returned, she ran to him, threw her arms about his neck and cried, where-

upon the doctor said that she was in a nervous condition, not responsible, and the engagement had better be broken.

The engagement refers to her relation with the man formerly. The doctor's wife's encouragement is fulfilling a wish of hers that she might think well of her in spite of her conduct. The ring with broken opals indicates the improper and ephemeral relation, and that he did not make proper and conventional love to her but insulted and misused her. As a matter of fact, she at one time wore a ring of his to school, and she also had a ring with fire opals in it. Her desire to escape the engagement, referred to the tangle her life had been in and her shame and discouragement. Her running to the doctor indicated that she had been much comforted by his assurances that her responsibility for her childish misdemeanors was nothing, or very slight.

February 3rd — 4

She and C——, a young man she had known and thought favorably of, though she had not had conscious sex imaginings concerning him, were trying to hitch up a horse. C—— was bareheaded and wore a white bathrobe and she also was dishevelled. They were in some barn, both were hungry and both had sexual desire. When she was fifteen, she had a dream that they were married. She had had this young man's picture and he had kissed her good night at one time.

Evidently this was a sex dream and the difficulty attendant on hitching up the horse very likely had reference to the pain and shock she had suffered from the attempts at intercourse with the other man.

February 11th — 5

She was in a church which seemed situated back of her house where the barn really was, and the church had a barn door. In the church near the altar was a chest of drawers in which she had hidden articles of clothing. One article had been stolen. She felt badly about this and told her mother, who said that it did not make much difference. The article in question was a white chemise. The dreamer said to her mother that she was going "after that evening dress." It was in the night and seemed a dangerous undertaking. She was frightened and her mother did not want her to go. She went, however, and took her blue evening dress from one of the lower drawers, and ran with it very much frightened into the house and slammed the door. Her father was angry because she had been after it. Then she and her father were in this church, which now seemed like a church she was familiar with, and she seemed to be seeking for the white chemise which had been stolen.

In this dream she is evidently taking up the threads of her life anew and endeavoring to regain her self-respect. The stolen white chemise might be the virtue which she thought she had lost. Her mother's unconcern would evidently then fulfill the wish which she had expressed to me many times that her mother might not think too hard of her, if she should ever know her misdemeanors. She was afraid to go after the evening dress which to me indicated her reëntrance into a happy and normal way of living. Her mother was afraid to have her go and her father was angry. She had already told me that she feared her mother's horror and her father's disapproval if they should come to

know of her telling me all these things, which I considered necessary for her recovery. In spite of her fear, she did get the evening dress, or in other words became normal and happy. Being in the church with her father seeking the white garment, to me indicates complete reconciliation, and that she was not yet quite clear as to her character and purity.

February 12th — 6

A little explanation is necessary to introduce the next dream. Lately she had had ideas of a young man, A. H. B., who as a boy gave her some attention and whose affections were alienated by a girl whose character was questionable. She had felt badly about this at the time, as she liked this boy, and his attentions had been strictly correct. At the time she had known him, she had had some sex imagery concerning him, which she had repressed with disgust. Now that the other matters were being cleared up for her, she again had fancies of him as a sexual partner, also mental pictures of his face and at the same time of his genitals. She was deeply ashamed of this, and did not tell me of it for some days. The night after she had told me of these fancies, and I had explained that she was finally getting rid of these childish unwelcome imaginings, she had this dream:

It was a rainy day and she was teaching school. She would not let the children out of doors. They seemed to be in a basement under a steel bridge. She was exploring the basement and went into a place where live sparks of electricity seemed glowing all over the wall or framework. After leaving this spot, the electrician in charge and her father appeared to her. The electrician seemed in love with her and much worried

about her. Her father was also much excited and both of them warned her against going into that place, as she surely would get killed. After the warning, she told them that she had already been through the danger safely, at which both were much rejoiced.

It seems as if the sparks and the electricity were symbols for her erotic feelings and images concerning the boy, A. H. B., who undoubtedly was the electrician in the dream. She felt that both he and her father would be greatly shocked to know of her experiences and perhaps at her changed viewpoint in regard to auto-erotic relief. It fulfilled her wish that she came through the danger safely and that she was still persona grata to A. H. B. and her father.

February 14th — 7

Dreamed that she was walking near the river late at night with the doctor's wife, and a villain sprang upon her and seized her. He had a rope with rocks tied to the ends of it which he was going to wind about her before throwing her into the river. The doctor's wife endeavored to save her but was unable. The doctor appeared and attacked and thrashed the man, and took her home. She was sick in bed and people came and sent her flowers, but she finally recovered. This dream does not need translation, for she was coming to feel that the doctor was helping her out of a hopeless situation.

While this patient was being cured she wrote out, though this was her first experience with a typewriter, her own case at my dictation. Immediately after she had written the above, she said to me that she recalled for the first time a similar dream that she had had one year ago. In it she and her roommate went by night

through a disreputable part of the city where they had been forbidden to go. Some villains flashed a magnesium light in their faces, seized them, put them in canvas bags, and carried them to a house of ill fame. Cries and struggles were unavailing, but before they had been initiated, a letter sent secretly brought some of their relatives who rescued them. One cannot fail to see that this dream is practically the same as the last one except that the rescuer, from her thought-to-be-lost condition, now takes definite form.

February 16th — 8, Voluptuous Dream

She dreamed she was in the woods with her brother and that he had intercourse with her, which was pleasurable to both. Then she seemed to be in the kitchen here, and a great red fox pursued her. She was very much frightened, but the brother drove him away. She immediately awoke in a state of sexual excitement, which she started to relieve by titillation of the clitoris, but did not obtain the orgasm, as it was time to get up.

It will be remembered that she as a child had had fancies of her brother being more successful than the man had been. Here that childish wish is fulfilled and her *bete noir*, the red fox, in other words, the genital organs of the man who assaulted her, which had had a seductive and a terrorizing influence upon her for so long, was removed by the brother's success in intercourse in the dream. It would be natural to think that after this dream she would have no more of these fancies concerning intercourse with this man or her brother or concerning their sexual organs and, up to the present time, she has been entirely free from such.

BIRTH DREAM

"I seemed to be sleeping with N—— (who is a young woman friend). We were talking a while and then tried to go to sleep. Then I seemed to be in labor. All the abdominal muscles were contracting and trying to force the child out. I seemed to be in some pain, and my efforts were fairly tearing me to pieces. Then the child seemed to be lying in the bed just where it had emerged from me. I longed desperately to take it in my arms, for it seemed the most wonderful thing in the world. Yet I awoke before I had even touched it."

This dream is already translated, for the dreamer is a perfectly normal young woman, and like all such longs for motherhood under the proper circumstances.

March 18th

"I live near M with my parents. My father and I set out to drive somewhere. On the way we find four things: a carriage rug or mat, a black dog, a span of beautiful black driving horses which we have to catch, and some white eggs. We go home and show them to mother. We are putting the horses in the barn, and the new ones are inclined to be refractory. An old man seems to be around and I go hunting eggs with him in the hay. We find lots of them, but they are brown. There is a heap of hay on the floor and he proposes to lie on this and have intercourse. I refuse and escape him. A few days later the old man is found dead and my father sends me to Dr. R, who lives in England, lest I be accused of the murder. I next am at Dr. R's house and am quite ill. The room really is not in Dr. R's house but is a room which I was once in some years ago. The doctor thinks me very sick but

Mrs. R and her daughter are not over-sympathetic. I still have a cap and overcoat belonging to the murdered man, and in the night I am cold, and put the overcoat over me. I am lying in a cot alone in a room and suddenly I have a feeling that I am suspected of this murder and that these clothes will convict me. It is a dark cold night but I am nearly wild with fear, and in my frenzy I go out and hide these things by burying them in the ground. In the morning I am ill, with a great deal of fever and delirium, and Dr. R is much worried.

"Some weeks have passed and I am better but still somewhat in disgrace with most of the doctor's family. The doctor and his wife are soon to go to America and their daughter is going to teach school. I am to be sent back to a certain house in London where I seem to have roomed before, and I am to seek employment of some sort. We all go for a sort of farewell picnic down by a beautiful little river. The doctor's daughters (aged twenty-five and ten) and I find a lot of lovely little yellow and white chrysanthemums beside the stream. Doctor and his wife visit. We girls then see some beautiful flowers across the stream and we want them. We wade across, although Doctor forbids it, and reach the other side in safety. A lover of mine has followed us, and when about in the middle of the stream he appears below and wants me to come with him and marry him. I seem to be fond of him down in my heart, yet I treat him rudely and send him away. Upon reaching the other side of the stream we find ourselves in the most exquisitely beautiful place I ever have seen. There was the clear river flowing on the right side of us, and we were in a sort of open forest. To our left was a dense wood. Flowers were everywhere,

and the trees were filled with some members of the Mniotiltidæ family who were making sweet music. It was cool and shady, and we picked a great many flowers. They were most peculiar, purple ones and white ones, with the leaves of the same color. They were not much like ordinary flowers because they seemed to be spiral (diameter at the base two inches and about six inches high, tapering toward the top), but they were so beautiful. When we had gathered all we wanted, we sat down and talked of the future and carried on conversation with Dr. and Mrs. R, who were still on the other side. We seemed to be happy and did not want to part. My future was most indefinite and N did not want to teach. We were still enjoying the Elysian beauty when I woke."

She and the doctor's daughter had a very confidential talk on the day before the dream and she felt much relieved by it. The pile of hay in the barn seemed identical with the place where one of her experiences with the man occurred. The eggs in the first instance were a pure white and the others were a dirty brown.

Going to England to Dr. R's might be going east to a strange and dreaded place, and returning to London might be going back to college.

With these things in mind, we might interpret the main points of this dream in a somewhat Freudian way, though we do not insist upon it. Her trip with her father involved transition from the dirty rug or mat and black dog, typical of her former deplored mental state and sex experiences to the black horses of legitimate sex relief, and the white eggs of purity in prospective marriage and motherhood. The old man and the brown eggs would seem to indicate her former questionable sex acts with the man and her sexual imagin-

ings. The pile of hay identifies the old experiences, and the man in the case now seems old and disgusting. He was killed when she prohibited further relations, but his cap and coat, signifying the results to her character of her experiences, were with her until I helped her bury them, and she certainly was nervously quite sick during the first of this process. She often, in reality, said to me, "What would your wife and daughter say to me if they knew my history?" Hence, she was in disgrace with my family in the early part of the dream. The general picture obtained from her dream farewell picnic seems no derogation of my methods. I am unable to see why she made me forbid them to cross the river for, though I know all girls must wade through deep water, I knew enough of the circumstances to have no further fears for them, and she knew it before the dream. The lover seems impersonal and she sent him away, though wanting him deep down in her heart because, though now anticipating marriage and children in the future, she is not ready for these beatitudes until her education is complete, and she has seen more of a world recently discovered to be like the Elysium of her dream. The purple and white flowers show how the same thing may be considered good or bad. The white are now in the ascendency. Strictly Freudian interpretation may carry the symbolism further and, recalling that she as a little girl was familiar with the size, shape, and color of the adult erect organ, say that these flowers resemble this very much and indicate that it might be the bearer of the greatest harm or the greatest good and that the same body and mind thought to be vile in the past were pure and wholesome and that the future had in store perfectly legitimate happiness and usefulness.

As a final word we might say, *à propos* of the many recent efforts toward a saner mental hygiene, that this case is paralleled by thousands having a similar etiology, though the results may be either neurosis, psychoneurosis, dementia praecox or other mental malady which, taken in time, would deplete our institutions and fill up the ranks of normal, happy, useful humanity.

CHAPTER VI

INTRODUCTION TO SEX AND CASE HISTORIES

In a former study some twenty-five sex histories of normal people were given in some detail. These were selected as typical of several hundred such histories then collected. The limited number was selected in order to keep consistently to the principle of brevity. It seems advisable to present as a basis for judgment a few more similar cases. These, like the former ones, were obtained from people who were, as far as could be judged, normal, moral, and successful. The presentation of such cases has the advantage of making this study more nearly complete in itself without reference to the earlier work. Five interesting histories, not then published, are taken from the earlier series. The rest have been selected as typical, from histories collected recently, most of them within the last year or two. Some of them are histories of young people, who, in their early years, were instructed in sex matters by myself, and from whom I recently have obtained a full history. Indeed, I am much interested in some of these young people, having had a fatherly, professional, or friendly knowledge of them since their advent into this world, at which, with some of them, I assisted. While all have had some experience with auto-erotism, which I think has been demonstrated by many observations besides my own as a normal phase in the life of practically every perfect specimen of either sex, or at least,

again to quote Ellis, the "natural result of unnatural circumstances," I can with much confidence state that no one of the young people with whom I have discussed sex matters ever has indulged in promiscuous intercourse. Of course, I may have been deceived; but since these people have been under observation, and their general reputation, characteristics, and habits known to me, any such deception is highly improbable.

Since those who have furnished written histories have answered the questions in the questionnaire formerly used, and since, in general, these questions have been followed, when notes for histories were made at personal interviews, it is necessary to repeat here this questionnaire, which has been at the basis of all the sex histories. Answers to questions which were not essential sometimes have been omitted; but this is no essential detraction, since the important facts are recorded in each case.

QUESTIONNAIRE ON PHYSIOLOGY AND PSYCHOLOGY OF SEX

1. Sex, age, color of hair and eyes? Peculiarities?

2. Were, or are, your parents and your relatives of sound health? Was there consumption, rheumatism, nervousness, or insanity in any member of your family? Give particulars.

3. Are you now, and have you been from childhood, in good health with the exception of acute diseases? State fully if you have not been.

4. Please introspect carefully and describe the first conscious manifestations of sex. (a) The first feelings of sex for any one of your own or of the opposite sex. (b) Were these spontaneous or were they suggested to you by some one? (c) How frequent were

these feelings before puberty? How frequent after puberty?

5. Did you, as a child, masturbate? If so, was the habit taught you or was it done of your own volition? If taught, under what circumstances? If not, what led to its beginning? Did threadworms, friction of clothing, sliding down bannisters, itching of prepuce, or any other irritation of glans penis or clitoridis, or any other ascribable cause other than instinct lead to it? Was a feeling of shame instinctive or developed later from reading or from conversation with other people? Were you, as a child, secretive about this habit among your fellows, or not? If not, when did you learn to be secretive? What made you so? When did you begin to try to give up this habit? What made you try, and how long before you were successful? If you are married, has this ever affected your health and happiness or that of your partner or that of your children? If single, do you know of any effect that this has had on you and have you thought or do you think it would affect you if married?

6. What were your early and later psychic states when you indulged in auto-erotism, i.e., did you have lascivious, mental pictures of persons of your own or the opposite sex? If of the opposite sex, did you imagine that you were married and having intercourse, or was there a feeling of exerting superior physical power, or of submitting to the same? Was this ever a purely physical act, without psychic accompaniment? Have you ever had day-dreams, with or without sexual concomitance or sequence?

7. What were your worries and anxieties about injuring your mind or your health or your procreative powers or your future children? State effects of sug-

gestive literature and vaudeville upon you, also effects of medical, semi-medical, and quack literature which pictured the direful effects of auto-erotism.

8. If you, for a short time only, or never, practiced this habit, please tell what your sexual life has been. If you have had irregular (extra-marital) intercourse? If so, how frequent? If continent, how frequent emissions did you have, if a male; or, if a female, were there voluptuous dreams with orgasms at or near the menstrual epoch?

9. Tell the early surroundings which kept the sexual instinct from coming into consciousness or enabled you to control it if it did come into consciousness.

10. Have you, at any time, had slight or serious nervous troubles? If so, have excessive virility, exhausted vitality, or sexual worries or practices had, in your estimation, anything of a causal relation?

11. Do you know and can you describe briefly well-authenticated cases where nervous diseases, sexual worries, perversions, or continence were concomitant? Is there supposed or known causal relation?

12. From your own observations and your personal sexual experiences, what sexual hygiene and what instruction in sex matters would you recommend for children and young people for their own happiness and health and for the moral improvement of society?

13. If you think sexual anomalies important factors in the causation of nervous diseases, what would you suggest as a remedy?

From time to time, when the value of other information has become apparent, other questions have been asked, and the answers noted, and such answers have influenced opinions expressed in different places, though

these answers ordinarily do not appear in the printed histories. Some of these questions have been: What is the frequency of intercourse between man and wife, what its duration? How regularly does the wife have orgasm? What is the effect of intercourse without orgasm? What is the duration of auto-erotism? Is this practiced without culmination, and if so what is the effect? In a woman, does complete satisfaction ensue after a single orgasm, or is there desire or necessity for several in rapid succession, either in intercourse or auto-erotism? Do erotic feelings increase at or near the climacteric? Do they increase, diminish, or remain as before, after this period is passed?

CHAPTER VII

CASE HISTORIES

Case 1

1. Male, forty-four years, blue eyes, brown hair.

2. Yes.

3. Slight nervousness and several attacks of sciatica. Hard worker and very active.

4. First had sex manifestations at about eight, when I noticed that climbing a tree gave me the emotion. First began to notice girls *per se* at about eleven. Nearly always liked to be near girls from thirteen on, but always felt much embarrassed in their company.

5. Yes, habit spontaneous, but other boys assisted and did it themselves without thought of shame. Feeling of shame and concealment was developed by circulars given out in Sunday School and in Y. M. C. A. Circulars were in the usual veiled terms, and their entire get-up was intended to scare a boy into an early decline. At first was not secretive, but afterwards was very much so. Emissions always gave me great relief from tight feeling. Gave up habit because some one told me that it led straight to the insane asylum, and that it was preferable to go to women. From eighteen to twenty-eight was working in different places at heavy manual labor, among men, and so managed to remain somewhat in control. Married at twenty-eight and now have a wife and daughter. My early life has had no observable, deleterious effects on my

wife or child, and I should be broken-hearted if it did have.

6. Had no early mental pictures or thoughts about the act, simply did it because of excessive virility or animal spirits or life. I did it daily for a long time, and it always seemed as if the parts forced themselves on me. Sometimes it would seem as if they would swell up and burst if not relieved. Nearly always the act was purely physical. After eighteen I would dream nearly every night, all sorts of dreams, which usually wound up with coitus with some one and was followed by a seminal emission. I then believed these emissions to be sure signs of early mental and physical decay and tried every way to avoid them. Would work myself down to try to sleep without them, but it was no use.

7. All the literature that has been brought to my attention has resulted in all sorts of worries because of what I thought was a very serious breakdown imminent in the near future.

8. After eighteen many voluptuous dreams at all times. Now, when I have such dreams, they always include my wife. Have had them many times with most pleasurable emotions. She is nearly always their chief actress, but sometimes is in the near background. In fact, now my sexual demands on my wife are excessive, although I do everything in my power to restrain myself, and when she is away from me, I am in torture. I try not to think about it, but the force comes from the physical side.

9. Was raised in a family where I attended a Presbyterian Sunday School until I was twelve years old. After that I seldom went, and now do not go at all.

10. Have never had any trouble at all other than that mentioned, and excessive virility.

12. I cannot say just what teaching should be followed, but I believe that if we are going to reduce disease and crime some effort must be made to provide that women shall get married about twenty and men about twenty-two. Our present economic system makes for prostitution, because it is impossible to suppress the sex longings until a man is thirty or more, and it is the same for women. I know absolutely that late marriages and ignorance of the sex relation tend to increase prostitution. Children under eighteen should have some sex instruction, some of which I have only learned within the last five years. Late marriages tend to destroy society, from one cause or another.

13. I have had no experience with this. Never heard of any directly.

Case 2

1. Male, twenty-seven years, dark hair, blue eyes.

2. Mother and father generally well, but mother had a tendency to nervousness, and severe attacks of rheumatism.

3. I have had most of the children's diseases, but have since enjoyed the best of health. I am rarely sick and have not been seriously so since childhood.

4. Up to the age of twelve, I had no knowledge of sex differences. I never had any sex instruction of any sort except such as was self-acquired. My curiosity first aroused by hearing some one suggest that the sexes were not the same. After that time (about twelve or thirteen) I was very eager to inform myself. My parents dodged the question and I sought to obtain some information through such old-styled medical books as I found in the home library. Sex curiosity was pretty constant thereafter, and increasing.

5. I learned to masturbate of myself while rolling and twisting in bed. Instinctively, I was ashamed and secretive. I began to try to give up the habit at fifteen or sixteen, on account of reading one of the old-style scare books, but I was not successful. The habit was at first practiced once or twice a day and continued so till about twenty. Since then, it gradually has been practiced much less; now rarely more than once in a period varying from one to three weeks. I was much bothered for a long time by shame and fear of the consequences, but this has been passing away of late years under the feeling that it was evidently doing me no harm.

6. I used to imagine, during auto-erotism, that I was having intercourse with one of the opposite sex. There was always, I think, such psychic accompaniment.

7. Suggestive literature especially has had the effect of arousing the passions; vaudeville also to some extent, but less, especially of late years, when I have gone little through lack of more than occasional interest. I was considerably frightened by scare literature for a number of years, but gradually I paid little attention to it.

8. I had extra-marital intercourse for a few months after graduating from college, but never with prostitutes. Practised only with one girl who, through lack of early instruction and on account of her strong passions, had formed the habit of more or less regular intercourse with several of her boy friends. During the time we were together, she gradually gave up intercourse with others, and finally we stopped ourselves by mutual consent. I have not had intercourse since (this was several years ago), and I think she has not.

Sometimes we had intercourse every day, always several times a week, for about three months. Emissions once in two or three weeks if I do not masturbate.

10. No.

11. No.

12. The cultivation of confidence between parent and child, the teaching that the child can always have his questions answered fully and without shame, instruction shortly before puberty, if the child has not already asked for information or shown signs of curiosity. At present I am in very good health, in spite of leading a sedentary life and being a very hard student. I have had four years of college and three years of university education. I have been successful in gaining prizes, scholarships, and fellowships; so that it is evident that my health has not been impaired. At present I am an instructor in a state university.

Case 8

1. Male, fifty-one, hair and eyes dark brown.

2. Yes.

3. Yes.

4. (a) Thought himself defective till thirteen, then had first sex feeling, with boys as an object. (b) Suggestion. (c) Infrequent.

5. Yes. Mysterious suggestions of boys kept him thinking about himself, and at thirteen produced an emission. Was ashamed and secretive instinctively. Masturbated about twice a month until fifteen, then heard a lecture on sex and was terribly frightened, and practically stopped masturbation. When about twenty-one, after spending all his money on quacks, consulted a physician, and his mind was relieved. Before this he had thought that emissions were abnormal,

that they were the unpardonable sin, and that he was fast going to his grave. After this, he was associated with young men who went regularly with prostitutes, and he resumed masturbation about once a week. Later he married and is perfectly sound; but he has no children and has always considered the absence of them due to masturbation, though he has never investigated to find whether he or his wife was sterile.

6. Had daydreams at times with sex content, and when masturbating had mental pictures of an ideal woman. Quack advertisements caught him.

7. Frightened by these and by the lecture, had a horror of consequences and still had fears of losing his mind.

8. When continent, emissions are once a week, occasionally more frequently; and then nearly wild from fears of consequences.

9. Home surroundings of the best, but no instruction.

12. Full talks should be given by the teacher, parents, or minister. Suppress absolutely all newspaper advertisements on sex subjects.

Note. He thought intercourse about once a week about right for him and people in general. He fears that more frequent indulgence in early years has injured him, but there is no evidence of it.

Case 13

1. Male, eyes blue, hair brown.

2. Mother had quick consumption.

3. No sickness except measles and pneumonia at nine months.

4. Pictures sexually suggestive shown him by hired girl, when he was six years old, but he had no sex feel-

ings. When he was ten, three girls, respectively ten, eleven, and thirteen years of age, wrote vulgar words for him to read; but he had no sex feelings. From six to ten, he slept in room with his father and mother. From whispers and the motions of the bed, he guessed what was being done, but he was twelve before he knew where children came from. At eleven, he had strong sensations of sex when about to be tardy at school, but they disappeared without culminating in orgasm, after entering school. When he was twelve, a boy of sixteen took him home with him when his parents were absent and showed him his genital organs by means of a concave mirror, and got him to do the same. The boy also told him where he came from, and how men and women fitted together, etc.

About this time two cousins induced him to sleep with them, and they felt of each other's genitals, obtaining erections and pleasurable sensations but no orgasm. The same year, the boy above mentioned played with his penis in his presence and got him to do the same, though there was still no orgasm. Soon he obtained one when with a neighbor's boy who told him what fun it was. This boy had been taught by an aunt of sixteen to masturbate, and later to have intercourse with her. She married later and has been a good woman. He began at fourteen to masturbate in secret, and obtained orgasm but no semen till he was sixteen. For two years, when masturbating, he always imagined himself having intercourse with a certain girl of his acquaintance. At fifteen, several girls in the neighborhood tried to seduce him to intercourse, but he refused. Shame was instinctive, he was always secretive, and began trying to give up practice at sixteen, when a boy of eighteen said, " You and I and the other fellows

have been masturbating, but must give it up." This boy give him a book to read, picturing the awful results of masturbation, and he also ran across quack advertisements at this time. He had previously masturbated about twice a week, so he was not too much frightened by the accounts he read of those who had done it two or three times a day. He reduced the frequency to about once a week. This continued till nineteen, when it was still further reduced to about once in two weeks. Later came an added feeling of responsibility, and he discontinued the practice entirely for a short time, until he went to board where a young woman took care of his room. He soon had an emission and another in two weeks. Feeling ashamed of this, he anticipated the emissions by masturbating about once in two weeks, but stopped entirely for one year before his marriage.

7. No daydreams, saw no vaudeville, but read *The Police News*, which was a strong sex stimulant.

12. A mother should keep young and in close touch with her daughters. Boys never should be scared and should receive their sex information at home, rather than on the street.

Case 58

1. Male, forty-two years, dark hair, gray eyes.
2. Yes.
3. Yes.
4. (a) After puberty, he had feelings toward other sex. (b) Suggested. (c) None before, occasionally after.
5. Yes, suggested. Shame and secretiveness instinctive. When about seventeen he began to try to give up the practice, as thought it not a good thing to do.

Was successful after three years. Practice has had no known effect.

6. No daydreams and act was physical, without psychic accompaniment.

7. Worried much till information gained on subject.

8. Emissions once in ten days to two weeks. More frequent when exercising violently. Can remember no dreams accompanying emissions, but talks in sleep when overtired.

9. He kept busy till puberty, and about this time took up athletic training in Y. M. C. A., and heard talks on sex subjects, some of which were exciting; but on the whole they were good. Later he read Sperry's books on sex subjects.

10, 11, 12. Whenever possible, full instructions should come from the parents, age of instruction differing with the intellectual needs of the boy. Appeal to the boy's interest. Suggest that masturbation may dwarf physically, but do not scare him. Have the teaching largely ethical. A father often feels incompetent to teach sex. The physician ought to, but usually does not do so.

13. Worry does more damage than anything else.

Case 59

1. Male, twenty-eight years, hazel eyes, auburn hair.

2. Yes.

3. Yes.

4. (a) At puberty. (b) Spontaneous. (c) Two or three times a week.

5. Yes. Spontaneous, at fourteen. From twice a week to twice a month. Usually about once a week. Instinctively ashamed and secretive. After three years he began to try to give up masturbation and he was

successful after several years of gradual reduction.

6. Pictures at times of females, but mostly a physical act.

7. Excessive worry, much increased by quack literature which strengthened the belief that physical degeneracy and consumption would ensue. No vaudeville, no erotic literature.

8. No extra-marital intercourse. Emissions from once a month, to two in six months.

9. Good home, but no counsel in sex matters, and no suggestions from schoolmates.

12. Parents or guardians should have the confidence of the child and should begin to instruct as soon as the child begins to ask questions, but no detailed instruction should be given until puberty.

Case 309

1. Female, forty-five years, auburn hair, blue eyes.
3. Yes.

CASE HISTORY

She began to menstruate at the age of eleven. Since she had not been warned of this by her mother, she thought she was bleeding to death. When she told her mother, the mother merely told her that this was something all women had to go through. Twice before marriage and once after, aside from her pregnancy, there were three months between menstrual periods.

When she was six or eight years of age, her father began to masturbate her by titillating her clitoris, and he kept this up as occasion offered until she was fifteen or sixteen. She always hated him, but was greatly excited by this practice. She began to masturbate when about nine, and pursued this practice more espe-

cially when taking a bath. The practice continued a few times a month till her marriage at thirty-one. She thought it was not right, but she did it just the same. She has had some voluptuous dreams, and even had them occasionally after marriage when sleeping with her husband. Occasionally, by letting her imagination loose, she has obtained an orgasm with no manipulations. When she became engaged to a man she had known a long time, her father, who was brilliant and gentlemanly, but impractical and flighty, refused absolutely to allow her to marry him, and without apparent reason. Some time afterwards, her father got involved with a woman, and her mother became insane shortly after finding this out.

Later, another man became engaged to her, and she determined to marry him and did so, in spite of her father's furious protests. She told her husband of her father's practice. On her wedding night she became hysterical and cried a good deal. They had intercourse, which made her wild with desire, but she could not obtain an orgasm. After a few days, her husband began to manipulate her breasts and clitoris before intercourse, after which she very readily obtained an orgasm. They had intercourse every day for a few weeks and after that two or three times a week.

She was lacerated by instrumental delivery of her child fifteen months after marriage. Laceration was not repaired for ten years. Then a perfectly successful operation was performed. After the birth of her child, her husband began practicing coitus interruptus, but he usually satisfied her. She always wanted more children and no precautions were taken after the operation until recently, when her husband began to with-

draw. He began treating her badly and she became somewhat hysterical and excitable, but probably not more so than he. Finally he discontinued intercourse, without explanation. She always had been moderately erotic, and suffered on account of this. She always had stronger desire at her menstrual periods and her husband had greater desire also at those times. She was laid up a month after her operation, during which time both she and her husband were sexually excited and masturbated each other several times. They did this also at times when she was menstruating. It would take but a minute or two to obtain the orgasm, when at other times it would take about twenty minutes.

Sent away on account of her nervousness, she immediately recovered when it was explained to her that moderate auto-erotic relief was fully justifiable, under the circumstances. She had resorted to this on a few occasions when she had been unable to sleep and had had intense pain in the ovaries, but was deeply ashamed of this and much worried about it. She remained well, in spite of her husband's evident desire to have her considered mentally unbalanced, and in spite of his refusing to live with her.

Case 312

Male, seventeen years old. His parents always had been in good health. He broke down nervously while attending high school, one year previous to going away for treatment. He was very self-conscious, cried a good deal, showed no ambition, and would not talk, even to his parents, kept picking his face and almost constantly kept his hand over his mouth. He had been a good student, was fond of birds, flowers, and trees, familiar with Thoreau, Emerson, Walt Whitman, and

Burroughs. He had a slight attack of infantile paralysis when he was one year old, and his left leg was slightly smaller than his right and had a tendency to walk on the outside of his foot. At present he will not read, insists on lying in bed, constipated, very thin, unwilling to eat. An elongated and tight prepuce, impossible to expose glans. He was encouraged to talk, made to eat, the prepuce was dilated, and adhesions broken up, and two teaspoonfuls of smegma were removed.

The following history was given: When about nine, the boys in school told him of having intercourse with the girls. He tried this with two of his sisters. Later, he became intimate with another girl and they handled each other's genitals, though he had no orgasm at that time. After this, he and his brother three years older indulged somewhat in mutual masturbation. He noticed first semen at sixteen. The emission came without sexual excitement, immediately after urination. Several times he had noticed emissions this way without any sensation, but masturbated occasionally. Has had some emissions in sleep while dreaming of girls.

This history was given after the physician had guessed that sex matters were troubling him and had told him never to worry about masturbation or any little escapades with girls in school when he was a small boy. He immediately burst out in a violent paroxysm of weeping, which lasted fifteen minutes. When he recovered from this, he told about his experiences with his sisters and the other girl, and said, "Oh, can I forget these things?" He was greatly relieved by this conversation. At the first conversation he had not been definite about his experiences, and had not given the impression that any of the girls had been his sis-

ters. Two days later, he said that two of the girls were his sisters and told of mutual masturbation with his brother. After another period of violent crying, he was again greatly relieved. There were a few judicious conversations at intervals of a few days. He at once began to eat voluntarily, his shyness and mannerisms disappeared. One month from the beginning of treatment, he was sufficiently recovered to return home and take up his accustomed duties. He continued happy, industrious, and free from any nervous difficulty.

NOTE ON CASES OF ALCOHOLISM

In my neurological practice, I formerly treated some two hundred and fifty alcoholics. The circumstances were such and the time so limited that I was unable to make regularly any reliable sex investigations with these patients. I frequently did, however, make some attempts in this direction; and especially when an otherwise moral, successful, and stable man was addicted to alcohol, did I look beyond the alcohol for the cause of the trouble. I found it useless to attempt to treat an alcoholic and leave a disturbing domestic complex untouched. I became satisfied also that what I said to many young men concerning the sex question helped them to a life of total abstinence as much as, if not more than, any medical treatment, though this is largely inference. I submit two sample cases which might have been diagnosed with equal propriety: alcoholism, neurosis, or marital infelicity.

313 CASE HISTORY, ALCOHOLIC

A man of superior ability, married and with several children, earning a high salary, in a responsible position, became addicted to alcohol, lost his position, was

abandoned by his family and friends and became a common drunkard. Strangers, kinder than his own wealthy kin, attempted his regeneration. The disease was cured, his appetite for liquor was destroyed, his ambition to fill a man's place returned, but at this juncture his wife refused to return to him until he had, by a year's abstinence, demonstrated his sincerity. How fatal such a course would be to proving his sincerity, all who know human nature must realize. Years later, this man's wife told me that she had not forgotten my severe criticism, which she said was the most cruel and sweeping that she had suffered in all her life. However unkind it may have been, I am pleased to say that she relented, and he went back to live with his family and to fill a remunerative position.

After five years she herself appealed to me. He had met an old friend and had fallen from grace. He again was restored to the ranks of sobriety and industry. He has remained there several years, and undoubtedly, this time, he will remain there permanently.

This woman's confidence in one who had so severely castigated her made possible the exploration of the inner lives of this couple. A romantic attachment in the beginning early lost some of its glamour from the ordinary sex fear and reticence of the ordinary young wife, coupled with the ordinary passion, sex ignorance, and lack of tact of the ordinary young husband. It was but a step from the strain of business affairs and mild domestic infelicity to the delusive solace of the cup which does not permanently cheer. Naturally, this added fuel to the small flame of domestic estrangement, made his downfall rapid. There was no complete understanding after his return to his home. The wife had less confidence in him than formerly, in addi-

tion to retaining her early contempt and intolerance of sex. Her nature, fundamentally normal, became, as many would say, increasingly frigid; but in my language, a normal erotic nature had, through false notions, repression, and lack of confidence, been substituted temporarily by too much criticism, irritability, and sexual indifference. Of course the changes in the husband were similar, renewing the old desire to escape constant sexual deprivation and business cares in the temporary oblivion which alcohol brings. His meeting with the old friend was but the culmination of a situation which long had been developing.

It is useless to repeat the details of my conversation and precepts. Suffice it to say that the wife, who already was incipiently neurotic, saw the utility of undistorted nature, and rejected beliefs long held, for truths indubitable. Visions of normal love and mutual tenderness supplanted critical irritability, and influenced her to apply common sense and studious effort toward rekindling an old romance. Of course he also became sensible of many unwitting errors, which he strove to correct, along with the grievous ones which he had committed. One need have little fear of neurosis or alcoholism or any but unavoidable calamities in such a regenerated family, which came into being over twenty years after the clergyman's pronunciamento.

314 CASE HISTORY, ALCOHOLIC

This was the case of a young business man in the thirties, who had a wife and two small children. Business had been strenuous, and the financial outlook not bright. Husband and wife were in love and well mated, but he did not know that a young mother, with two small children, and many household cares, would re-

spond less frequently to his sex demands than a carefree wife before the children came, especially when the former response had been an inevitable out-cropping of love and nature, in spite of those old, early-implanted ideas of sex shame and fear which have wrecked the lives of so many of the best women. Social drinking led to debauch when business cares and sex restraint became oppressive. Now a physician told him he had Bright's Disease and was not long for this earth (alcoholics often have a transient albuminuria), and he rapidly reached a stage of hallucinations that would shame Doré's conception of Dante's imagination. But while this stage was developing, he became temporarily impotent, from alcoholic excess, and his wife, when not too much worried, tired, or grieved, felt nature's demand for the old caresses, which he was now unable to give. His humiliation and her unsatisfied neurotic condition hastened the *descensus averni*, which now became a débâcle. His psychosis had begun, hers was impending.

Within three weeks he returned to his home, resumed a bankrupt business, immediately made good and now, after nine years, is a happy and prosperous man, with a delightful and happy family. Let no one think for a moment that medical procedures which have proved most efficacious were the sole or the determining cause of this transition. During this treatment it was necessary, by reassuring suggestions, to remove all fears of possible nephritis. Afterward, it was necessary to assist both parties by sympathetic and somewhat sophisticated explanations in smoothing out the sex maladjustments which had resulted from idiopathic characteristics or acquired misinformation.

Verbum sat sapienti, it is not necessary to multiply

details when it is perfectly clear that in alcoholism, as much as in any neurosis, psychological therapeutics is as necessary, or more necessary than medicinal treatment. In my experience, sex psychology is the brand most often necessary to the successful treatment of these cases. The prudish timidity and false modesty of a tradition-bound public too long has furnished an excuse for medical neglect of human maladjustments, which are prevailingly fundamental causes of misery, crime, and neurosis.

CHAPTER VIII

SEX HISTORIES

Case a

1. Male, twenty-six years, hair and eyes black.
2. Sound.
3. Yes.
4. At the age of fifteen, while taking a bath he had an erection, and immediately an emission. Emissions occurred about once a week for several weeks. Altogether, he had about one dozen spontaneous emissions when awake (one such in school without an erection) and one-half dozen emissions in sleep. (a) None before puberty. (b) Spontaneous. (c) See above.
5. Soon after the above experience, he made up his mind to go out with girls, as the other boys did, but soon had a talk with a physician which influenced him not to do this. He began to masturbate soon after the first emission. This was entirely spontaneous, and at first it occurred about once a week, later increasing to three or four times a day some days, perhaps continuing thus for a week at a time, followed by abstinence for a week. Shame and secretiveness were instinctive. He began to try to give up the practice when about seventeen. He was influenced to do this by the talk of the physician and by medical literature. He was never entirely successful. For a time forfeited a nickel to his sister's bank every time he masturbated, also deprived himself of smoking for twenty-four hours after each transgression.
6. As a boy, slight cruelties to animals, thinking of

girls, and smoking all stimulated erotic feelings. The sexual fancies were not of girls well-known or cared about. There were frequent daydreams with sex content.

7. He worried to some extent for fear that insanity would result from this practice, but the chief and constant worry was in regard to the moral degradation resulting from it. He was somewhat worried by quack literature and stimulated by erotic literature. At a later period, vaudeville was a sex stimulant.

8. He never had intercourse. Emissions described under 4.

9, 10, 11. As the result of worry, he developed a condition of nervousness, discouragement, and hysterical tendency.

11, 12, 13. Note. A boy in college attempted to teach him masturbation, and he did not undeceive him by telling him that he already knew all about it. Some years later, a university professor invited him to stay with him over night. After retiring, the professor attempted to masturbate him. This was refused but finally allowed on this and the succeeding night, but it was not mutual. About a year later, this same professor arranged a meeting and made similar overtures. They had a long talk as to whether masturbation was right or wrong. He finally consented once to mutual masturbation. Although this professor endeavored on several occasions to arrange meetings later, he refused absolutely to have anything further to do with him.

When he was very young, he became engaged, on short acquaintance, to a girl several years older. Both became erotically excited and had orgasms several times as the result of kissing and caressing, but no thought of intercourse. This engagement was soon broken.

He was next much attached to a girl who refused to marry him. During this time there were three periods of six weeks each when he neither masturbated nor had emissions. He next became engaged to another girl, also much older than he. He talked over his sex experiences and sufferings with her, and she sometimes advised his going out with women and then immediately advised against it. She even gave him to understand that she would do something for his relief, but neither one of them dreamed of intercourse. Once when out walking with her, he had a spontaneous emission. This led him to think that his love for her was too sensual, and when she became indifferent, the engagement was broken.

Later he was somewhat interested in another woman older than himself, who had been once married, to whom he also told his history, and she exclaimed, "Oh, you poor boy! Go out and do as the other men do."

Immediately after, she told him never to do anything of the kind. Soon after this, he got hold of modern literature and advice which convinced him of the harmlessness of moderate masturbation, and that under some circumstances it was no transgression against good morals. His mind was immediately relieved, and his sexual desire and relief were reduced about one-half. He also abandoned at once the various dissipations he had indulged in as preventives of masturbation, and he shortly met and fell in love with a girl several years younger than himself. They were soon engaged and married a few months later. They have been very happy.

Case b

1. Male, eighteen years, hair black, eyes brown.

2. Yes.

3. Yes.

4. First sex feelings at nine. (a) At sixteen for girls. (b) Suggested. (c) Occasionally before puberty, frequently after.

5. Yes, at nine, taught by boy three years older. Once in a week or two until puberty. At fourteen first emission and worry about this. For a time now masturbated once or twice a week. At fifteen or sixteen once a day. Read medical book (Park's *Human Sexuality*) which led to much worry about results of practice. In spite of this, there was an increase in sexual excitement, and though every effort was made to stop masturbation, it increased in frequency, being more than once a day at this time.

6. At first it was largely physical, then there were mental pictures of girls. He was sexually excited by "loose" girls at cheap dances.

7. As result of reading medical book, he feared injuring health and feared mental trouble. Fears ceased after his talk with the doctor.

8. Never had intercourse.

9. Instructed in sex matters by a physician when about seventeen. He was advised to keep away from cheap dances, never to have intercourse till marriage, and told that masturbation, if the impulse could not be resisted, was not disgraceful and entirely harmless. After that, he went with good girls and had no sex disturbance in their company. Worries and slight nervous symptoms immediately disappeared. The impulse to masturbate immediately decreased. There

would be great excitement and masturbation once a day for three to six successive days, then entire absence of erotic feelings or any thought about the subject of sex for a week or two at a time, when the period of excitement like the above would again occur.

Case c

1. Female, twenty-five years, hair black, eyes brown.
2. Yes.
3. Yes.
4. At ten or eleven. (a) ——. (b) Suggested. Occasional before puberty and occasional after, but strongest at time of menstruation.
5. Yes. When about ten or eleven, she saw her brothers urinate while they were out berrying, and felt erotic excitement. Once another boy called to them, asking the boys if their sister was there, and the answer being "Yes," he said, significantly, that he would be right up. She understood the hidden meaning, and became sexually excited. Presently, she went away from the rest and masturbated by titillation of the clitoris with a small twig. She had excited herself in some such manner a few times before this, but this incident stands out very clearly in her memory, as the excitement was intense. She began to menstruate when about fourteen, having been told about it before by her mother, who had also warned her when a little girl to keep away from bad-talking boys and girls and to come to her for any information she wished. Her mother now told her about conception, and told her to avoid being free with men and boys. She again promised to answer any questions whenever she wished to ask them, but told her to avoid talking these things over with other girls, which she always refused to do.

When sex matters were spoken of in her presence, she always refused to listen, and so obtained no outside information. Was instinctively secretive, and somewhat ashamed.

6. After puberty, she had mental pictures of boys when indulging in auto-erotism. Some daydreams with sex content.

7. No sex worries, of any amount, since she felt, from her mother's talk, that she always could go to her for information or advice when she really needed it. She always had a great longing for babies. When about sixteen, and having erotic desire during menstruation, she accidentally discovered that the nipples were sensitive, and from this time on seemed to forget about the clitoris and obtained a sort of orgasm by titillation of the nipples when erotic feelings were strong. The process lasted about a half hour, and the practice was resorted to chiefly at about time of menstruation.

8. No intercourse. Occasional voluptuous dreams.

9. Answered above.

10. No nervous troubles.

12. Parents should talk sex matters over freely with their children.

Note. Once at a party a boy tried to put his hand under her dress. She was terribly frightened and drove him away, though he tried in vain to obtain her forgiveness. She had a long cry after this, and always afterward had an antipathy for this boy. She had no erotic feeling during or after this incident. Her fright and resistance were the result of her mother's warning. After she began to go with the young man to whom she was later engaged, her erotic feelings increased and she stimulated the nipples more often, but this did not satisfy as formerly. She had headaches

and was somewhat nervous, had occasional cries and was somewhat hysterical. She now had a talk with her mother and with a physician, and read some plain talk on sex subjects. After this, when erotic excitement was excessive, she practiced auto-erotism occasionally by titillation of the clitoris or in a Lucea-like manner. This was done several times just before menstruation and about once a week for the rest of the month. Headaches, hysterical symptoms, and slight mannerisms largely disappeared, and she continued in perfect health.

Case d

1. Female, seventy years old, eyes blue, hair brown.
2. Yes.
3. Yes.
4. She never was told by mother about menstruation. The first menstruation began in school. Much frightened, she told the young man teacher that she thought she was bleeding to death, and she would have to go home. She always felt ashamed to meet him after this. Her first sexual feelings were at seventeen, when a man of thirty-eight began to pay her attentions. Her feelings were very strong, but she did not yield to them till marriage at nineteen. Two or three days after marriage, she had perfect orgasm and though her husband was very passionate, she always welcomed his attentions and always had an orgasm. After four years she detected her husband with another woman, and she insisted on separate apartments for the six years that they lived together after this.
5. No masturbation as a child, and none anyway except when waking at night in the midst of a voluptuous dream. Always terribly afraid that she was immoral

because she had such dreams, and because she sometimes assisted the orgasm at such times.

6. Nothing.

7. Her mother told her that masturbation or any sex thought or actions were most dangerous and disgraceful. She has worried and felt ashamed all her life because of her nocturnal experiences.

8. She was frightened by her mother. She never had any irregular intercourse. After seventeen, she had dreams with orgasm every two or three weeks until marriage. When living apart from her husband and when not living with her second husband, she has had these dreams sometimes much more frequently, and even now, at seventy, has them about once in two weeks. She has suffered terribly at her menstrual periods from sexual desire, and also frequently at other times.

9. Fear from mother's talks.

10. No nervous troubles.

11, 12. Children should be taught early about sex, and not frightened.

NOTE

During the six years after she discovered that her husband was unfaithful, they lived in the same house, but though she suffered the most exquisite torture, she never would have intercourse with him again. Her husband, who was much older than she, had had many sexual experiences before his marriage, and told her that, though he loved her as much as he could any woman, he could not be faithful to her, if she were an angel from Heaven. His promiscuous career was such that he once claimed to have had relations with all nationalities but one.

She left him ten years after they were married, he

died, and she married again. She was extremely erotic this time, but her husband was peculiar and often cold. He also later went with other women, and she finally left him. At forty-two she was taken with typhoid fever while menstruating, and was ill a long time. After recovery, she never menstruated again. Was very erotic up to the time of change of life and would have practiced auto-erotism extensively, if not for the fear inspired by her mother. Since the change, she has had more erotic feeling than before, if anything, and there is no change now, at seventy. Her sad experiences have not soured her, and she is still cheerful, optimistic, and in good health. She even looks forward to marrying again.

She reports the case of a cousin who at sixty married a man of thirty-five. This cousin is essentially of her own temperament and always has had strong and frequent erotic feelings. She and her husband are very happy and an unusually devoted couple.

NOTE BY AUTHOR

Here seems to be a suitable place to mention the case of a woman I have known many years. She was almost identical in erotic temperament with the above, and suffered much when her husband became impotent, though she was fifty-five. After his death, she married a man of thirty-five. They appear to have been very happy. She is well preserved and in good health, though she is now over eighty.

Case e

1. Male, forty years, hair brown, eyes hazel.

2. His father died young, after a six weeks' attack of malaria. His mother died at seventy.

3. Yes.

4. When five years old. (a) At twelve had sex feelings toward another boy. (b) Spontaneous. (c) Once in two or three weeks before puberty. More frequently after, but largely repressed.

5. At age of five, without any outside instruction, he began to masturbate by holding his penis between his legs and moving legs back and forth. Secretive, but no special shame. His mother gave him Stahl's book for young men. This made masturbation very offensive to him and beneath his dignity. Also, his mother told him not to touch himself, as it was a "nasty" thing to do. Immediately, he began trying to give up the practice, and would go sometimes a week, sometimes two or three weeks, and after his conversion there were at least two periods of six months each without masturbation. No harm came from the practice.

6. Before puberty, he had sex imagery of girls when masturbating; and after puberty, like imagery of girls. In particular, two girls who were known to be having sexual relations with other boys, were always in his mind when masturbating. Masturbation was both a psychic and a physical act. Never had daydreams.

7. Moral aspects of the case troubled him most and he always thought masturbation was a great sin. In early years, he had much worry with regard to physical results, but this was gradually lessened while he was arriving at the conclusion that there could be no great physical injury from this, since he always felt so much better after masturbating, in spite of the impressions made on him by the warnings in Stahl's book. He never saw vaudeville or erotic literature as a boy or young man.

8. At the beginning of puberty, emissions were two

or three a week. He was much worried about this, as was his mother, whom he told. *What a Young Man Should Know*, by Stahl, relieved him on this point. All through high school he was going with a girl. He held her in his lap and hugged and kissed her daily. She sought rather than objected to this sentimentality, though she never gave any indications of any thought or desire for intercourse, and he never thought of such a thing. He was many times ashamed of himself for having erections while holding her and kept on having emissions about three times a week.

12. Boys and girls both should be talked to early about the sex nature and told not to worry or think about it. There should be no scare teaching.

NOTE

Since marriage, he was away from his wife once for a period of eight weeks. During this time, it was impossible to avoid seeing couples "spooning." A man of his acquaintance was going regularly to prostitutes, and insisted on telling him about it. In addition to this, a young lady who slept on the same floor, always left her door open at night, apparently as an invitation. His sex desire became almost unbearable. His early disgust at masturbation made it more than ever repugnant to him, now that he was married, and he resisted the impulse, but had emissions nearly every night. He became nervous, lost flesh, and after returning home, in his first attempts at intercourse with his wife, could get no erection, though there would be an emission. He had had a slight discharge for some time, and he even feared that he had, in some innocent way, contracted gonorrhœa, for he never had intercourse with any woman but his wife. After a few days,

he began to have normal erections, the discharge ceased and he gradually improved in health.

NOTE II

Once he read "*camphora per odores viros castrat.*" He used to smell spirits of camphor when with the girl above mentioned. This at once relieved erections and desire.

Case f

1. Female, thirty years, eyes and hair dark.
2. Yes.
3. Yes.
4. At twelve, a girl of fourteen told her that women menstruated, but she did not believe it. She began going with a boy at twelve, but had no sex feelings except on rare occasions till menstruation at fourteen. (b) Suggested. (c) Rare before, frequent after.
5. At twelve the girl above taught her to masturbate. This was done but few times before her first menstruation two years later. Feeling of shame and secretiveness thought to be instinctive. When about sixteen or seventeen read books telling about the dangers of masturbation, and began to try to abandon the practice. Would stop for a time, and then begin again. No harm has resulted.
6. Thought of boys or of some suggestive story she had heard, when indulging in auto-erotism.
7. Got the idea from books she read that the practice would make her become foolish, but she did not worry excessively for long.
8. No voluptuous dreams.
9. No sex teaching.
10. No.
11. No.

12. Children should be taught early and never frightened.

NOTE

Went with a boy all through high school, who finally became obnoxious in his attentions, and she ceased to care for him. Between eighteen and twenty-one, she went with two other young men. The first was a fine fellow, but the second made improper proposals to her, and when she was sitting in the grove he would lie down and rub himself against her. She was disgusted, and tried to make him stop this, but he laughed and treated it as a joke. Later, when thinking these experiences over, in spite of her disgust, she would be troubled with erotic desires.

At this time, her future husband came on the scene, and there was at once a different feeling toward him. For about a year, beginning when she was sixteen, she practiced auto-erotism about once a day. Then this had been much diminished, but it increased somewhat while keeping company with the last boy. Now it decreased again, but increased after she and her future husband were engaged. They were married after engagement of three months. Her shame and fear of all things sexual caused her to conceal all sex feelings from her husband, but she had an imperfect orgasm about two months after marriage, and after this a similar occurrence about once a month. This continued for about ten years, during which time she skillfully concealed her feelings from him though she often lay awake for hours after becoming excited and not attaining an orgasm. She was ashamed of having any desire, and blamed her husband for having desire and asking for intercourse, which he did less and less frequently as

time went on. The fire of their romantic attachment had really become ashes, when some modern sex books and accidental explanations showed her the error she had been laboring under. She immediately became properly erotic and responsive and had at one time sixteen orgasms during a period of sexual enjoyment which lasted an hour and a half. Two days later, she experienced six orgasms in rapid succession, and for a period of some weeks after becoming convinced of the propriety of sex relations, she herself suggested such relations every night, if her husband failed to do so. A most remarkable improvement in the domestic atmosphere took place immediately. The husband for a long time had had pains in the back and lower abdomen, which he and several doctors had diagnosed as rheumatism. These immediately disappeared and he said he never felt so well in his life. The improvement in health and spirits was most striking in both parties.

Case g

1. Male, twenty-four years, eyes brown, hair black.
2. Yes.
3. Yes.
4. At ten years, after getting information from boys, suggested sex relations to a girl of seven, who showed him her privates but refused anything further. (b) Spontaneous. (c) From the age of ten to thirteen masturbated every day or two. At thirteen began to have emissions, and after this masturbated every day for a year or two, and some days three or four times.
5. Yes, as above. At sixteen or seventeen, frightened as result of reading Havelock Ellis, and tried to stop. About this time, a physician warned him to

keep from intercourse and discouraged masturbation, but did not frighten him about it. Instinctively secretive and ashamed.

6. Mental pictures of girls when masturbating. Silk dresses were especially exciting to him. Daydreams with sex content were frequent.

7. Worried after reading Ellis, and began to try to give up masturbation at seventeen. During last year in high school he reduced the number of times to once or twice a week. In college, he usually masturbated once a week, on Saturday night. Excited by vaudeville and by vulgar literature passed around by the boys, e.g., *Only a Boy.*

8. Masturbation pretty well stopped last year in college; afterwards he had emissions about once a week. After going to a dance or after anything to stimulate erotic excitement, he would have persistent erections and desire at night, but no emission. On the following night, he would have dreams and emission almost invariably. Erotic dreams were of girls whom he had seen, but who were not among his acquaintances.

9. See above.

10. No nervous troubles. Always absolutely well.

11, 12, 13. When he was in high school, he went with a girl and they hugged and kissed each other, but there was nothing further. When he went away, the friendship lapsed. Several times, after dances, when out walking with girls or when kissing them, he had an emission.

Case h

1. Female, twenty-five years old, hair and eyes black.
2. Yes.
3. Yes.

4. No opportunity to get complete history. The following facts only are known: No early sex instruction. Moderate auto-erotism at different periods. When about fourteen, in the school which she attended, the boys and girls generally had sexual relations; and she did the same as the rest, having had no warnings or instruction. After a year, these relations were stopped when she began to realize that they were wrong. After this she was in a state of constant self-accusation and shame until about twenty. She then met a young man well informed in sexual matters, but a fine young man and strictly moral. They fell in love immediately. The young man's mother and sister gave her the sex instruction which her mother should have given her. When he asked her to marry him she refused and said she was not worthy, but he persisted and finally got her to tell him of her experiences. He told her that, since she had been young and ignorant when she had done these things, she was not at all to blame, and that he made no account of this whatever. He said he much preferred to marry a girl whom he knew about and who had been honest with him. She finally consented to marry him and is one of the happiest young women alive.

AUTHOR'S NOTE

This young man and his three sisters had frequently talked over sex matters with their father and mother. This was considered both natural and proper in this liberally educated and moral family. I have recently discovered another just such family. Since I have long advocated this sort of thing there is some satisfaction in observing the good results of these methods. Very probably a tragedy in the life of this young

woman was averted by her falling into the hands of people who were liberal, sensible, and human.

Case i

1. Female, thirty-five years old, hair and eyes black.
2. Yes.
3. Yes.
4. First menstruation at sixteen, accompanied by some erotic feelings. A schoolgirl friend told her of menstruation and gave her other sex knowledge. When she asked her mother about these things, she hushed her up and so shamed her that she never has overcome the feeling that all sex matters are low and disgraceful. When she was fifteen she began to go with the man who later became her husband. There were no sex imaginings concerning him until she was seventeen, but from that time until her marriage, usually when she was with him, she had erotic feelings. She began to have voluptuous dreams with orgasms soon after her first menstruation. At first she had them occasionally, and usually near the menstrual period. After she was seventeen they happened almost nightly for a few days before menstruation. They also were usually nightly and at times several times in a night, when she was associating with the young man. She thought these experiences very wrong and worried a great deal about them. If she were having these experiences about three times a week in a temperate climate, they would be almost immediately doubled on going South. She says that husbands and wives are much more prone to marital infidelities in warm climates. On her wedding night, she had an intense orgasm at the first intercourse, and though their relations usually have been four or five times a week, she has almost invariably had an orgasm,

and after her husband's absences usually has had a repetition. Her husband seldom has been away from her for a longer period than two weeks, but during these short absences she has suffered tortures from erotic feelings, though she had almost nightly relief in sexual dreams. She has been much ashamed of her ardent, though perfectly normal, sex nature. She is a very active woman and always has enjoyed perfect health.

Case j

1. Male, thirty-eight years old, hair black, eyes brown.

2. Yes.

3. Yes.

4. (a) At puberty. (b) Spontaneous. (c) None before puberty, infrequent after, with gradual increase.

5. Without being taught by any one, he began occasional masturbation about the beginning of puberty at thirteen. Shame and secretiveness were instinctive. At the age of seventeen he began to try to give up the practice of masturbation as he had acquired the belief from reading and from talks with parents and other people that the practice was injurious to health. He then began to have emissions which were at first infrequent. As masturbation was reduced, the emissions increased. If emissions did not occur regularly he masturbated. At eighteen he began to have fears that emissions were harmful, but later found that other men were having the same experiences and an athletic director explained that they were normal. This finally dispelled his fears, in a measure; but not until he had begun to seek occasional promiscuous intercourse, thinking this safer than having emissions or masturbating.

6. He had many air castles or daydreams in which he figured as the hero of boys' books which he had read. Later, when the sex instinct became stronger and he saw married people happy in their homes, he began to imagine a home of his own and the woman who was to be his wife. This was a girl whom he had known from childhood, and whom he finally married. At other times, when in a state of sex excitement, he imagined sex relations with various girls whom he casually met who were of voluptuous nature and apparently in a state of erotic excitement similar to his own. At first, he had images of such girls when masturbating, and later they urged him to seek promiscuous relations with girls of this type. His moral scruples were such that he never was able to seek such relations without first fortifying himself with a few drinks to overcome his repugnance. He very seldom went with prostitutes, but usually with some young woman who was suffering as he was. He was frightened by quack literature and advertisements. With one girl in particular, he had relations about twice a month for a period of six months. Both were suffering extremely for relief and were entirely faithful to each other during this period. It was entirely a sex attraction on both sides, and neither thought of marriage. Then and now, many years later, they had and have much respect for each other. He was always particular to ascertain beyond a reasonable doubt that the woman with whom he had relations had previously had intercourse. He even refused, on one occasion, to have sex relations with a young woman who offered herself, because he knew that she was a virgin. Every woman of the class with whom he had relations, invariably obtained complete satisfaction in intercourse, but in his few experiences with

regular prostitutes, no one of them appeared to have any erethism or satisfaction.

Before his marriage there was a period of increased sexual desire during which he had more frequent emissions but no promiscuous relations. His wife had an orgasm at their first connection, and since their marriage has had complete satisfaction whenever they have had intercourse, which has averaged four or five times a week. After an absence from home, his wife usually had several orgasms at the first intercourse. They have been very much in love, very happy and absolutely faithful to each other.

NOTE

He was told by an athletic trainer that almost invariably, when men were in training, there would be a large increase in the number of emissions, two or three times as many as under ordinary conditions. In the two or three days of light training preceding a big game, there were likely to be two or three emissions. After a hard game, there would be none for several days. The above accurately describes his case when in training. A friend had an emission on his way to class, and spoke of this as the result of training and as something to be expected.

NOTE II

A young man who had been carefully reared and kept from all bad companions and from all sex experience and knowledge, went to college. In order to have him away from all evil influences, his people arranged with the college authorities to have him board and room with a woman of fifty and her niece, both of whom were of excellent repute. Three days after his

arrival, the elder woman initiated him into sexual intercourse, and soon after the younger one offered herself. For the next two years, he had frequent relations with both, often going from the room of one directly to that of the other. He then disappeared in a large city and devoted himself to prostitutes and acquired venereal disease. He was finally found. He said that his life had been wrecked and that he never should marry the young woman to whom he had been engaged. He died a year or two later.

Case k

1. Female, thirty years old, hair brown, eyes blue.
2. Yes.
3. Yes.
4. First menstruation at thirteen. She was alarmed about this, as her mother never had told her anything about it. Her first conscious sex feelings occurred spontaneously at this time. They were infrequent and not particularly annoying.
5. There was no masturbation. Sex feelings gradually grew stronger and more frequent from thirteen to fifteen, when a man, much older, began to pay her attentions, and when she was sixteen, they were married. The hymen was very resistent, and the first intercourse caused great pain and considerable hemorrhage. It was two months before she began to have any pleasure in intercourse. She was ignorant and very much afraid, though her husband endeavored to prepare her for intercourse by means of the ordinary stimulations. Her breasts were sensitive, but she never has had the slightest pleasurable sensation in the clitoris. The mere touching of this organ, which is apparently normal, makes her irritable, nervous, and angry,

and often causes pain. She soon came to have an orgasm about once in a week or ten days. They had intercourse about twice a week. Her husband became abusive, overworked her, and went to drinking. After a few years she procured a divorce.

She soon married a man fifteen years older than herself, whose wife had died. They have had intercourse always five to seven times a week, which is always agreeable to her, and she usually, though not invariably, has an orgasm. A uterine displacement caused her some trouble, but its repair left her in perfect health. She has had no children, though she has taken no measures to prevent them. Her husband, who is nearly fifty years of age, is a man of unusual virility, and although he has intercourse almost every night, he invariably desires and obtains, at every intercourse, two or more orgasms without the slightest intermission. This prolongation and repetition on his part is most agreeable to her, and is the reason for her usually attaining an orgasm.

Case 1

1. Female, twenty-three years old, hair brown, eyes gray.

2. Yes.

3. Yes.

4. At the age of eight, a maid told her of experiences with her lovers and tried to masturbate her. She had some local sex feelings at this time. The experience was not repeated, as the maid was soon discharged. There were no further sex feelings before puberty. The first menstruation occurred at thirteen, but there were no further sex feelings until she was sixteen.

5. No masturbation as a child. At sixteen a young

man with whom she was acquainted kissed her, and this aroused erotic feelings, the first since the experience with the maid. From that time on, following menstruation, there would be local irritation. Attempting to relieve this, produced the same feelings which the maid had produced, and from this time on, she began to masturbate once each month following menstruation, then there would be no erotic feelings until the next menstrual period. She had many men friends, and enjoyed skating, dancing, etc., and allowed such familiarities as kissing, but any further attempts at familiarity were disgusting, and she immediately discontinued the acquaintance of any one who made any improper advances. Risque stories or jokes disgusted her, vaudeville had no effect; but late years, medical literature concerning sex produced erotic feelings. Masturbation has had no effect. She sometimes thought that masturbation ought not to be given way to, and at others, that it was an instinctive and natural manifestation. Erotic feelings were so strong after menstruation that she had little confidence in herself. Always, from a young girl, she had had a firm determination never to have intercourse until marriage, so that she could tell her husband truly that she never had had sex relations with any one. She found that the single act of masturbation after each menstruation, completely freed her from this tremendous desire, and she felt perfectly safe and her own mistress until the next monthly period.

6. Masturbation was both a psychic and physical act. She imagined the heroes and heroines in stories, or people she read about in papers in voluptuous situations, but never in actual intercourse. She herself was never a participant. The Thaw case first came before

the public when she was a young girl, and its characters frequently figured in her imaginings. She had daydreams often without any sex element.

7. She had no serious worry.

8. She has voluptuous dreams at long intervals. Before her marriage, the intervals were longer and the dreams invariably ended in orgasm. Since her marriage, such dreams are more frequent, but they are never complete before she wakes. A short time after waking, the excitement disappears and she goes to sleep again; but the next day the dream will keep recurring to her, attended by strong erotic feelings which grow stronger on each recurrence. Since her marriage, erotic feelings after menstruation are stronger and more persistent than ever before.

9. Her mother told her about menstruation and warned her against familiarities from men, but told her she trusted her — putting her on her honor, so to speak, at the same time her full freedom was allowed.

12. She believes in full instruction and freedom for young people, and truthful answers to their questions according to the age of the child.

NOTE

The case of a girl who was in school with her impressed her deeply. This girl of twelve masturbated openly and shamelessly. The teachers frightened her about this, telling her she would die if she continued the practice "of playing with herself." She stopped this at once and immediately began having sex relations with boys in the school. When she was sixteen she was a common prostitute, at seventeen she had syphilis, at eighteen she was pronounced incurable and died soon after.

NOTE II

She also was well acquainted with a girl who masturbated and who feared this would cause pregnancy. When she was reassured to the contrary, she ceased to worry and continued the practice, using a candle, and similar articles. This girl was ruddy and healthy, and of a most happy disposition. She kept free from sexual entanglements and at last accounts was engaged to a most estimable young man.

NOTE III

The narrator of this history, on her wedding night, experienced no pleasure but considerable pain and a choking sensation followed by a hysterical condition at the first intercourse. At the next, some five hours later, she experienced a complete orgasm, after which she was also hysterical for a short time. During the next few weeks, sometimes there was complete orgasm and sometimes not. After two months, she had an orgasm invariably and synchronously with her husband. They were separated often during their early married life, but when together had intercourse several times each night.

CHAPTER IX

BIRTH CONTROL

In the conflict between the individual and society is to be sought the remedy for most human ills. All individuals have certain inalienable rights and all communities have a certain authority over the individuals of which they are composed. It is self-evident that a monarchy or a democracy that stifles all initiative, or undermines the health of its constituents, must ultimately fail. Absolute freedom of the individual invites a like result. Our political, labor, and social questions spring from differences of opinion as to individual and community rights. For their own purposes, selfish autocrats ever have disregarded the right or well-being of the individual. Prussian militarism illustrates this to-day as it does an exaltation of community or national rights above those of the individual. This is not an isolated instance, for we see in democratic America with all its individuality and non-centralization, relics of ancient and old-world methods of suppressing the individual. Realizing that the individual is the substructure of society and that upon him ultimately depends all public good, we of necessity consider him first in any logical discussion of all social questions.

This present birth control discussion, in some form or other, has been present many centuries. It comes, then, in the last analysis away from any abstract con-

siderations of public weal or woe. It is little related to war, famine, pestilence, and social status, and becomes a concrete investigation of the individual and his individual family. It is difficult to pass laws that will fit all conditions, particularly when laws often hold over from ante-diluvian or immediately post-diluvian states of society to higher civilizations. There is something to be said on both sides.

"Grow and multiply in the land which the Lord thy God giveth thee" was good advice for the children of Israel about to colonize a new country. In China, where in a few years nine millions died, from famine and disease incident to it, we have no means of knowing that the same authority even would have given the same advice. Analogously, it would be equally foolish to insist that the rules which would apply to our hardy colonial ancestors, when the population was sparse, necessities were few and inexpensive, and the men and women robust inhabitants of God's great out-of-doors, could be legitimately applied to their semi-effeminate urban descendants, inoculated with the cost of high living and actually faced by the high cost of living. No intelligent person, not even a certain erudite attorney would question the humanity to the individual or the safeguard to society of contraceptive knowledge to a middle-aged married woman known to be fertile, who was tubercular, tabetic, or diabetic. No physician or high school graduate would consider that contraceptive methods were improper by or for a husband or wife whose recovery from a severe neurosis or a psychosis depended in considerable measure on the usual conjugal relations. If morons marry, as they often do, few would decry contraceptive methods as improper for them at least until our public sentiment

is strong enough to allow sterilization of the unfit. Who among us is so inhuman, ignorant, or hide-bound as to object to contraceptive information or contraceptive measures for the working man's wife with already eight or ten improperly nourished children and she herself sickly and overburdened and almost certain to die at her next confinement.

More than twenty years ago, I attended a woman at her seventh confinement. She was very frail, the children had come in rapid succession; she had a severe post-partum hemorrhage and I despaired of her life, but she recovered, raised all her children, and is herself hale and hearty today. I told the husband she must have no children for several years if ever. After a time, my conscience compelled me to tell them more. I was relieved to find that though they had been rigildy continent, in their relations, he had not yet succumbed to outside influences and, though both were in a border-line state, neither had then developed the serious nervous trouble to be looked for sooner or later under any such régime.

A modicum of common sense intelligently used, will make it clear to any one that there is hardly a family in existence whose contracting parties are both virile and lovers, the two most essential qualities to any marriage, where some form of prevention of conception is not practised for a longer or shorter period. If this is a sin and the one without sin was to throw the first stone, there would be no martyred Stephens, unless the unfertile and impotent married and the ignorant unmarried took a hand in the stone throwing.

Personally, I have been married twenty-seven years. In our first four married years, we had four children which we both desired, I especially. In the remaining

twenty-three years, we have had three more which we both desired, but she especially. I may say that both of us have wished and now wish for more, but certain reasons not wholly mercenary forbid us further participation in the greatest of life's responsibilities and joys. Had nature taken her uninterrupted course, one of two things certainly would have happened. Either she would now be a broken woman, I a dependent and our progeny of twenty or more in various stages of their own upbringing; or I should have a family of from ten to fifteen children, and a slab in the cemetery bearing an inscription to the best woman who was ever on earth. The facts are that we are both alive and well, hope we are useful, and have six robust children. I am not as much ashamed of this record as I should probably be if I did not know of thousands of women and men whom I thoroughly respect where similar conditions entailed like consequences.

Some one says "bad taste"—"unrefined"—"all facts of the origin of life, all intimate family matters should not be mentioned or if so, referred to in diluted figures of speech." Perhaps so, but I hardly think so, when the silence which should be golden is punctuated with infanticide, abortion, puny children, suffering women, and crowded graveyards. Sometimes, I become aweary at the educated naïveté, the prudish reticence, the unconscious ignorance of so-called educated people who know or ought to know what everybody else does. Forel advocates that young people wishing to marry and not in financial circumstances to do so, on account of the expectation of children, should be instructed in preventive measures to be used for a short period. This doctrine as an encouragement to marriage, as a prevention of immorality and venereal dis-

ease, and as a preserver of health, has many arguments in its favor; but I do not insist upon it.

Let us now speak of the other side. No one will deny that birth control literature scattered indiscriminately might do harm in some cases. A man or woman entering matrimony for money, position, or lust, and not wishing children ought to have no ready means of avoiding them; for such an imminent danger to their selfish purposes might prevent such a union, unhallowed for the individual and unprofitable for the state. That the family of any such couple would be of much use to society is questionable, and society has little concern for what becomes of such supremely selfish individuals. There ought to be some way to compel parents with one child, or married people without any, to have a moderate family, if possible; but these people already know all there is to be known in the way of prevention. I incline to think that a law against contraceptive information does nothing to make the selfish and self-centered do their manifest duties; but punishes the pure, the modest, the frail, and the unselfish. If by repression of natural instincts or by ignorant methods of prevention, we continue to make a class of neurotic men and women such as we now have, in just such a degree, it does not argue well for the future of the state. Neither does it argue well, if from the overstrain incident to too numerous maternal cares or too frequent childbearing, we kill off all our best mothers and leave a numerous progeny to bring itself up. Most fertile and unselfish people need at one time or another advice as to birth control. It is a matter of indifference to the impotent or infertile, and the extremely selfish ought not to have it; but all of the latter class now have it. Sooner or later, some of those who need

it, get it. The ones in reality most affected are the poorest and least intelligent who keep on having numerous offspring, though they are the least fitted of any class to rear them.

The fact that a law against contraceptive information exists, has comparatively little significance when we recognize the undoubted fact that most of the people of highest ethical conceptions and economic worth: clergymen, physicians, and lawyers, as well as men and women of all professions and callings, disregard it at will. It merely shows that at some former time the religio-ethical or judicial conscience was at variance perhaps with what was then — certainly with what is now — the public or social conscience. The law against contraception is more obsolete today than the old blue laws. It would then have been a crime to drive a horse or an automobile on Sunday. It is as obsolete as the canonical law which punished by a fine feticide or abortion before the eightieth day after impregnation and by death the same crime after that date. Perhaps some law ought to exist, but certainly not one which is in direct contravention to the belief and practice of the large mass of the moral, useful, thinking men and women in the community.

In *The American Journal of Urology and Sexology* for August, 1916, there is an article by Dr. B. S. Talmy concerning the limitation of offspring by abortion or prevention of conception, which if startling still furnishes much food for thought. While we may not follow the author in all his deductions and will not attempt here to enter upon any elaborate review or criticism, it may be well to consider some of the truths which he utters. I will quote partly his ideas and partly his exact language. He shows that in earlier

times the child was under the absolute control of the parents both before and after birth. Except to the Jews, the child's life had little value and if undesirable, it was disposed of at the will of the parents. The church doctrine that the soul entered the body at a definite time after the beginning of gestation led to severe penalties for the prevention of conception or for tampering in any way with the contents of the uterus. The right of the foetus to life was based entirely on this Christian doctrine.

Later, he says, "There arose a certain rebellion against the sanctity of potential man." The love of luxury and the gospel of comfort among the rich, a higher sense of responsibility to offspring among the middle classes, have decreased the will to procreate. Socialism among the laboring classes has brought enlightenment, and they have learned that a liberal supply of children is not only a great drain upon their small income but increases competition by increasing numbers. Therefore, restriction of offspring benefits not only the parent, but the child himself. Lower average birth rate means more vigorous mothers, and smaller families mean more vigorous children. Feminism, or woman's aspiration for a career, also leads her to refrain from too many children. Childbearing is evaded for social, economic, and luxurious reasons. Such is the gist of a portion of his article.

I think it must be recognized that there is abundant justification for birth control in some cases and for some of these reasons, and that there is no justification whatever in others, therefore, the present law or no law at all is equally unjust. It seems to me that this matter ought to be in the hands of an unprejudiced scientific, humanitarian, economic commission of the

highest order as should be euthanasia, sterilization of the unfit, control of marriage, if they are to be regulated by the state. Certainly some just regulation in these matters is advisable.

Again quoting Talmy's ideas and some of his words, birth control is accomplished by contraception or feticide.

> Unmarried victims surprised in extra-matrimonial gestation resort to the latter, as do also many married women. In the conscience of the people, there is no difference between the desire to have no children and abortion.

The moral aspect of feticide is entirely overlooked. In Manhattan and Bronx, there are eighty thousand abortions every year and the number is increasing. In 1881, a special commission of the Michigan board of health reported that in the United States there were at least one hundred thousand voluntary abortions annually,— one-third of all pregnancies; and six thousand women died from the results. In Lyons, France, there were annually nineteen thousand abortions to eight thousand births in a city of four hundred and fifty thousand inhabitants. Interruption of pregnancy is against the laws of most civilized countries. The state claims to have vital interest in the increase of population. Europe is an armed camp; and the larger the population, the greater the number of soldiers. But while the state forbids interference, most individuals — even the legislators themselves — constantly break these laws. The religious principle is the basis of the law against abortion and fear of race suicide is the basis of laws against the products of conception. Results show that decrease of birth rate cannot be influenced by law, and penal codes ought to be in harmony with social currents.

A practice widespread in all classes in spite of legal, religious, ethical, and moral effects must be in harmony with the social conscience of the people. In ten years in New York City only three abortionists were convicted. Jurors will not convict. It is futile for legislators with one or two children to pass stringent laws against the limitation of offspring.

Talmy argues that legalizing abortion would save many mothers and children who now die from clandestine abortions by ignorant persons who cannot consult reputable physicians and who cannot or will not afford the proper care. Celibacy is, he says, a negligible factor in birth control. Castration is not only illegal, but not to be thought of as an ordinary remedy. He states that onanism or withdrawal is injurious to both parties, as are also the other mechanical and chemical means of preventing conception. All means, he says, spoil the libido and disturb the finer sensibilities of the couple. (Which of course is not necessarily true when justification, intelligence, and adequate knowledge are united in accomplishing the desirable end.) Again he says that "the need of preparation renders mechanical or chemical contrivances inapplicable just in such cases where they are most needed, where a conception is nothing short of tragedy, namely in the unmarried victim."

If laws against contraception were repealed it would be of little practical value. He argues that while advocates of contraception say this would avoid destruction of life by abortion, still potential life is also in the egg and spermatozoan and it amounts to the same thing and if morally right to destroy them separately, it would be equally so after union. Many claim it as a fundamental individual right of women to bear, or not

to bear children. The call of nature should not be out of harmony with the penal code, and he bases his claim for legal abortion, as do other Neo-Malthusians, largely on this legalization of feticide.

Legalization of feticide thus may save life and never will do any harm. The number of abortions cannot increase to any great extent, even after legalization. The number of women in the large centers of population, who do not undergo a couple of abortions during their sex-life is very small indeed. There is no use acting the ostrich and refusing to see things as they really are. The declining birth-rate is a phenomenon in all civilized countries. The limitation of offspring has become a national institution not only in France, but in all highly civilized countries. The more progressive a country is, the further has the limitation progressed. The diminished fecundity among the modern progressive nations is not biological, but volitional. When we hear that among college-bred women, in our country, the birth-rate has fallen below the necessary average, the reason of this phenomenon is not that the knowledge of the binomial theorem has any effect upon the ovaries, but that college-bred parents refuse to have a large progeny. Even the poor ignorant immigrants, in our country, decline to breed like rabbits. The same Irish or Jewish women who in their native countries, true to the tenets of their churches, were proud of their vast offspring, will try limitation as soon as they become somewhat Americanized. We may, therefore, expect that with the spread of instruction and general education, limitation of offspring will reach the poorest sections of our population. Since contraception is not always effective — half-a-dozen accidents will surely happen in the life of every woman, no matter

what contraceptive she uses — the women who wish to avoid maternity will take their refuge in the artificial emptying of the uterus. Abortion will continue to increase and to exact an appalling toll from the lives of our women.

I have quoted thus fully from Dr. Talmy, because the woeful results of present conditions and the arguments for legalized abortion are much the same as the corresponding ones for contraceptive measures. I have entertained my views for many years, and I wrote the first half of this article before having seen his. While I never entertained the view that contraceptive information should be disbursed indiscriminately, I have long believed in the discriminate dissemination of it. Legalized abortion also probably would be going too far, but I agree that some remedy must be found for sparing the lives of many unfortunate, though maybe only ignorant, or perhaps entirely innocent, women who fall into the clutches of the greedy, ignorant, and vicious professional abortionists. It seems as if regulation by a wise commission would be the sanest method in this instance, as in the others I have mentioned.

All this discussion shows the necessity for thinking men and women getting together, and after they have laid aside prudery and prejudice, ancient dogma and modern notions that are exclusively material and utilitarian, then, without animus and with calmest judgment and clearest insight, they can strive to arrive at what is honest, ethical, and humane,— having in view that pragmatic or middle course which seems to be the best road for our children and children's children to travel in the long search for humanity's El Dorado which is happiness, usefulness, purity, and brotherly love.

CHAPTER X

MISTAKES OF A PHYSICIAN

Elsewhere, I have quoted extensively from the excellent pamphlet on sex instruction, entitled, *A Letter from a Physician to his Son in College*, by the late Dr. Woodruff. I am pretty well acquainted with another physician who has instructed several sons before, during, and after, their college days. He made some mistakes before adopting whole-heartedly the policy which has kept him measurably free from such mistakes in later years. At the time his son of seventeen started for college, he was still sufficiently influenced by tradition to hesitate about speaking of auto-erotism for fear that, by his explanations, he might lead the lad to the discovery of this practice, assuming, as many parents do, that, presumably, up to that time, he knew nothing about it. The son was told that sexual relations with any woman before marriage would at once cause greater sorrow to his parents and later greater regret on his own account than any course he could pursue. He was also shown that such a course would be hostile to the progress of society. The sex problem was acknowledged to be a difficult one, and in the event of its becoming a too difficult one for him to solve alone, he was told to apply to the physician for further advice and relief. An effort was made to shape his future by counselling him to idealize woman, to be satisfied with nothing less than perfect health,

and when the time came, to seek a mate in the same condition. He was assured that he might be reasonably certain, after following these precepts, of long life, happiness, and healthy children.

Eight years after this advice was given, it became apparent that this son was having a great deal of worry and mental disturbance over some of these questions.

His letters indicated that he was pessimistic, discouraged, and losing efficiency. The following extracts from correspondence about this time, speak for themselves:

Dear Ma,

I have been having another one of those long, miserable spells when I feel like staying up so late every night that I can't help but sleep when I do go to bed. I have done a great many different things to accomplish this, we have played cards a good many nights, we have played pool several, though I have control of that game now and play it only once in a while. We have bowled a few nights. I have been out with the two A—— girls who are down here, several times. I have worked a good many nights until late. Three nights I have stayed here all night. One night I slept two hours, the other nights not at all, worked all night and then all the next day too, but twice I have taken offence at little things H. has said, and I have given him every excuse for firing me, and once I very nearly quit and left D., but then he convinced me that this was foolish, and here I am. If my personal affairs will only go along smoothly for á while, I have no doubt I shall stay here indefinitely, and regardless of all things, I feel that I am steadily making good.

After several similar letters, the physician wrote something as follows:

Dear X.,

It seems to me that your letters indicate an unsettled

condition of mind. Your irregular and prolonged hours of work and exaggerated attempts at mild dissipation indicate the same. You seemed anxious for a talk. Now I am going to read between the lines of letters to me and your mother, and guess that there are some phases of the sex question troubling you. Years ago, I tried to make these matters clear, and have been much gratified that I did influence you on the most important point of all, for I am thoroughly convinced from observations and assurances that you have never indulged in promiscuity. I tried also at that time to make it plain to you that sex would be a troublesome problem, and that when it became so, I could give you further help. For some reason, perhaps because of lack of opportunity, you have not consulted me further. Now I am going to guess again that I was not definite enough then, and try to be so now. You are a virile man, a chip, I suspect, of the old block. You have assumed that absolute prohibition of all sex promiscuity meant that my ideal, which I wished you to live up to, was absolute continence. This is not necessarily so. Absolute continence procured without serious consequences to soma or psyche is highly desirable, the most laudable of ideals. But this is an ideal seldom arrived at, and I believe seldom possible in our present state of civilization. You and I are surely agreed that any incontinence which involves another is not only execrable from a moral standpoint, but almost sure to bring physical disaster on self and others. During sexual immaturity, and even after full development, marriage may be inadvisable or impracticable for a time. When sex desires become physically and psychically oppressive, some auto-erotic relief is practically universal among the best people, and I believe perfectly justifiable and absolutely moral. At any rate I have preached this, and I preach no doctrine which I have not accepted or would not accept under the specified conditions.

I want you to know that your mother and I have been through these things and have experienced just such worries and disturbances, as has all that part of humanity that has any ideals or aspirations. It is due you to know that you children are no mix-up. Neither your mother nor I have ever known, in the Scriptural sense, any one but each

other. So far as that goes, you have a perfectly clean heredity, though we have had the same worries in the early days, fought the same battles, not always with great success, that you probably now are fighting. I should advise you to have much less anxiety over the matters and some less determination to stick to the ideal of absolute continence than I had. Whenever it is convenient, you are welcome to the details of my experience, if they are of any use to you. I have a book in press, dealing with these matters, and when it is out, I will send you a copy.

Now, you know us pretty well, and we are a good deal like most of our friends and acquaintances, whom you also know. You can size up the situation for yourself. I hope I have hit the points which trouble you.

After you have done with this letter I am perfectly willing that you should send it on to the rest of "the bunch." We have already talked pretty freely with some of them when circumstances seemed to warrant it.

Your affectionate Father.

Dear Pa,

I do not appear at all serious to the world, but until lately I have been unable to check very frequent spells of violent crying. For the past two months I have avoided these, and I think I have found the cause of them. I have worried about whether the course I have steered has been right or wrong. You said that you had known but one woman. In the same sense I have never known a woman, and several times I have been almost convinced that I was a fool. The pressure of sex has been very heavy upon me when I have been alone. For a long time, I have known that relief was possible; but I have never found anything to even hint that relief was justifiable, even for the purpose of saving one's health, maybe one's brain, or maybe one's life, except intercourse with a lawfully wedded wife.

Now, unless I've misread your letter, it has been nearly criminal for me to exist at two different times for periods of six weeks with no relief whatever. Interesting from a doctor's viewpoint? I wonder. Criminal, I say, because I should aim to help society all possible. By making the most of myself, I help society. By putting myself in a

position where it becomes practically imperative that I keep my mind off myself by such means as playing poker and pool for money, working all night long at brain-work, then doing more or less manual work days to keep myself as physically tired out as possible, incidentally eating, recreating, and sleeping irregularly, I directly hurt society, so I have wondered what was right. I've even been almost convinced that the only right course to pursue would be to have what I suppose you would call a "mistress." Can you appreciate what I have had to worry about? If you can, please let me know it. I have availed myself of the contents of your letter in shaping my policy from now on, and am giving it the same credence that is given the Bible, so you'd better be right. You see, I only have your word for something that I wanted to believe, but I may have misconstrued your meaning. It is after 2 A.M. and I wanted to tell you that I feel that I am making good at the office, and about our home-life and the people I know here and at the office, etc., but I must close. Let this letter stand for my appreciation of the effort evident in your letter, and believe that I am beginning to know how to love the best father and mother there are.

A son's love,
From X.

Dear X,

Instead of your conduct with women up to date being foolish, it has been, in my estimation, and in that of your mother, and in that of all well-meaning people, the surest evidence of wisdom, foresight, and character. I tried to have you steer such a course when you went away to school. If I had any influence upon you to that end, it is a matter of more self-congratulation for me than anything I ever did in my life except marrying your mother. I think you guessed correctly, that crying spells, depression at times, perhaps your whole recent throat trouble, etc., are nervous manifestations, largely the result of sex repression and sex worry, but the game is worth the candle. If you are satisfied that you are right and doing all right, the symptoms will disappear. But certainly to injure your health by repression is unjustifiable when moderate relief without involving any one else is entirely innocuous.

You did not in the least misunderstand my letter. When I tried to impress upon you the moral and physical dangers of promiscuous relations, before you went to college, I also tried to impress upon you that if you ever found continence too great a burden, I would be glad to advise and help you. I probably bungled it. Anyway, you have been a long while in coming, but at your age, no harm is done except the punishment you have been through; and those of us who try to conform to a high standard all have some punishment. I had, but have had pay for it ten thousandfold, and I believe you will, only be sure — whatever else her qualifications — that you find a girl who thinks the same way. It will be no discredit to her, if she has had the same trials and tortures which you have and has resorted to the same mode of relief. Once again, you have not misconstrued my meaning. The responsibility is great if you accept my word as Bible, but in this matter, I am willing to accept the responsibility fully. I know the inner lives of hundreds of the best people. I have advised many for many years, and I have no cause for regret. I am giving my ideas to the world, and shall be criticised by the ignorant and narrow-minded; but after working twenty-five years in this line, I am ready to back my thesis against all comers. I am sending you a copy of my book, which is just out. I thank you for your confidence, and I don't think you will regret it.

Your affectionate Father.

Dear Pa,

I brought home twelve hours' office work to do before Mon. A. M., but started the book at 1.45 and don't know when I'll leave it. All the way to the bottom of page — kept noticing how like my case, except for ages cited, this was. Then at practically the last word in the case, I knew I knew the narrator. He shall have every word of mine when I can see him. In some ways, I'm sure it's as interesting, and I could write a book on the details. I may yet, for I've really studied, and I plan to discuss these matters when I can, in the hope of doing what you are doing, helping this world the little I may. I think that in after years the things you advocate may be called the best means of answering that continual question (in the minds of

youth, at least), "What is the right and what, wrong?" that ever will be written — I admit that I, for one, feel that your theory is as plausible, and its proof as conclusive, as Darwin's theory of evolution, and perhaps more so, though until I read your first expressions on the subject I'd never dared to hope that so convincing an answer to the greatest problem could be formulated. Thanks for book.

From X.

The matters thus far taken up by correspondence between physician and son were gone over more fully during a visit some six months later. It developed that previous to the talk on his departure for college, this son already had had some experience with auto-erotism, which he was unwilling to acknowledge. He gained the impression from the father's talk that any conscious sex expression before marriage was unjustifiable. He possessed the abundant virility which goes with physical strength and unusual activity. He made a prolonged fight against auto-erotism, which became his *bête noir*. Occasional lapses were inevitable, and always attended by great self-condemnation. The struggle became so severe that he was many times on the point of giving up the whole battle and going with women, as did practically all the other men of his acquaintance. The correspondence came at a time when he must soon have given up to the demands of sex, or have become a confirmed neurotic. The correspondence already recorded shows how he solved these questions. All tendency to any neurosis immediately disappeared, and he married very happily about one year after the first letter.

If the physician had not been somewhat in touch with this young man and at the same time had not possessed some tact and insight, the result of his early overidealistic instruction would have been entirely futile.

CHAPTER XI

INCIDENTAL OBSERVATIONS

SEX DREAMS A SUBSTITUTE FOR VOLUNTARY SEX EXPRESSION

I HAVE remarked elsewhere that, of the several hundred women whose sex histories I have obtained, less than a half dozen have denied practising some form of conscious auto-erotism at some time in their lives. I have now two more cases to add to this number and, though one of these does not strictly belong in this list, the auto-erotism was so infrequent and so nearly involuntary, that I shall consider the case as if it were absent altogether.

Usually it is impossible to get more than the most fragmentary sex history from a woman who denies auto-erotism. The few women who have, or pretend to have, entire control of their sex feelings, or who persistently maintain that they have no such feelings, are more reticent, more self-conscious, and have much poorer memories than those who are frank in admitting sex desire and the ordinary lapses from the ancient standards.

These two cases, however, have given full and frank histories, and there is no doubt that they are absolutely accurate. I refer to cases d and i in the chapter entitled, *Sex Histories*. I shall not repeat them here in full, but mention only such facts as relate to the present discussion. By referring to case d, it will be noted that this woman, seventy-three years of age, had been married twice, always had experienced very fre-

quent and persistent erotic feelings after the age of seventeen, was always able to respond immediately to the sexual advances of either of her husbands, and when in the single state, even to the present time, has suffered great tortures from sexual desire. From the first advent of her sexual impulse she has had frequent voluptuous dreams with orgasm. This has been her only sex relief when single, with the exception of at times awakening at the beginning or in the midst of an orgasm, when she has helped to complete this manually.

Case i is that of a woman of thirty-five, married at twenty-five, who never practised auto-erotism, but began to have voluptuous dreams at the age of sixteen, when her first menstruation occurred. Up to the time of her marriage these continued, with greater or less frequency, depending on her proximity to the menstrual period, or whether or not she was much in the company of the man who became her husband. Since marriage, during her husband's absences, she has suffered intensely from sexual desire, although his absences were short and sexual dreams were frequent. At times, before marriage, there would be an interval of two or three weeks between these sex dreams; but when keeping company with the young man she had these dreams practically every night, and often several in a night.

The writer of the letter of criticism in the introduction to this book has the opinion that emissions or other sleep manifestations should afford all necessary sex relief to the unmarried. This is a very common belief among those who have theorized largely concerning sex ethics, but who, it is plain, have not learned all the actual facts. In my reply to that criticism, in the *Case of Hysteria* and in the chapter on *Popular Teach-*

ing in *Rational Sex Ethics*, I have discussed this matter from an entirely different viewpoint. The two cases above apparently offer strong evidence in support of the opinion of my critic and those who have similar views. While these two cases demonstrate the possibility of sex experiences in sleep being adequate sex expression for the unmarried woman, the extreme rarity of such cases (these being the only cases I have discovered) makes stronger my contention that ordinarily, some conscious sex expression in auto-erotism is necessary. Discussion of these questions with these two women revealed that both believed that, had not these sleep manifestations been frequent, no exercise of will, nor any regimen, nor any moral scruple could have prevented frequent conscious sex relief of some kind. Even as it was, their sufferings were intense, and their powers of resistance were taxed to the utmost.

Now, we all know very well that the ordinary man or woman is not like these two cases. Even in the cases which I have collected, one cannot fail to note that, while very frequently, the sex instinct is just as strongly developed as in the two referred to, emissions or other sleep phenomena occur with much less frequency and regularity and, as a rule, only after prolonged sex excitement, perhaps lasting for days or weeks before the relief occurred; while in these cases, though sex excitement was often of daily occurrence, relief as regularly followed on the night after the excitement. Many authors go so far as to claim that unmarried women who have not had sexual intercourse never have voluptuous dreams with orgasm. My observations flatly contradict this, since I have found hardly an unmarried woman who has not had occasional sleep manifestations corresponding to emissions in unmarried men.

Nevertheless, these experiences are usually very infrequent, and both sexes have many periods of excessive sex excitement without any succeeding nocturnal relief. The nocturnal experiences in young women under twenty or twenty-five, though almost invariable, are much less frequent than those of young men of corresponding age, but after the period of full maturity they are often more frequent than in men of the same age. When, as was the case with these two women, and as is the case with some men, complete nocturnal sex relief occurs shortly after the first troublesome erotic feelings, and then recurs again before sex excitement again becomes intense, the persons in question look forward to this expected relief and have courage to continue the struggle for continence, feeling sure that this relief will come soon. It can be predicted with certainty that persistent erotic feelings on a given day will be followed by nocturnal relief that night, and after that freedom from such feelings for some days to come. One of my cases, after a day of erotic excitement, had a night without emission and no special erotic disturbance the next day, but an emission invariably that night. While the struggle for continence often is severe with people of this type, it is by no means impossible, and there is no apparent injury to health, and little prospect of neurosis. It is a different matter, however, where the sex excitement is — as I have characterized it in another chapter — cumulative, and no spontaneous relief occurs, or at least only at very long intervals. The more I investigate the lives of people, the more I am convinced that for this latter class, which I am sure is a very numerous one, absolute continence for any great length of time is impossible, or accomplished only at the risk of injury to the virile

power, or of bringing on a severe neurosis. There seems to be no legitimate relief for such people when single, or long separated from their mates except conscious auto-erotism, which, I maintain, is as salutary and as ethical for them as are the sleep manifestations for the men and women who have easy-working safety-valves.

It is impossible to state with accuracy the relative size of these two classes, but the evidence so far obtained shows that those for whom involuntary sex expression is an adequate outlet, form a much smaller class than those who have very little such expression or whose only relief must be voluntary. I long have acted on my belief that young people in general have high enough aspirations and lofty enough ideals, or may readily be taught them, so that they may safely be taught these palpable truths and others about the sex life. They can be trusted safely to work out their problems, striving for such a state of relative or absolute continence as is healthful, feasible, or possible. When they know all the facts, they are likely to obtain such auto-erotic relief as is necessary for health and the prevention of extreme discomfort. They are not likely to resort to a form of incontinence which involves others, and invites venereal disease. Those who we feel ought not to be trusted with all the facts, will not be influenced by any teaching or argument, but will always choose the selfish path, involving least resistance.

KNOWLEDGE AND TRUST NECESSARY FOR THE NEWLY MARRIED

Readers of these pages may be interested to know that the cases yielding the facts on which this writing

is based are, in general, not copied from books, nor are they ordinarily old memories. During the eight weeks in which I have been writing two smaller books and most of this one, a large part of the material on which they are based has incidentally come to hand. These things have not been sought especially — indeed, there has been little opportunity for seeking, since I am not pretending, at present, to attend to my customary practice, but am sitting around, pretty well isolated in rather a small town. When such cases as the one referred to in the introduction to this book, and the one used as basis for the present chapter, together with some of the facts used in the chapter entitled, *Questions and Answers*, and under the title, *Is Continence Necessary to Highest Endeavor?* together with many others, are the incidental acquirement of the writer in so short a time, in such isolation, it must be apparent to all that there is abundant reason for my contention that ignorance of vital matters is dense and all-pervading. The simple remedies and ready relief show the ease with which matters may be improved if we are awake to conditions and make some earnest, intelligent effort.

Returning to our title, we have recently been instilling into the minds of young men and women a wholesome dread of the horrors of venereal disease. This never can be overdone, and we should not relax in our efforts; but let us not, while warning against these dangers, become careless in our diagnosis, nor lead young people to condemn the innocent without evidence.

Those who have read Scott's *Fair Maid of Perth* have not failed to note the insufficiency of one-sided knowledge. It was not enough for Henry of the Wynd to teach his treacherous adversary the thrust which

should pierce the joints of an enemy's armor. The smith makes this plain when he says to his dying antagonist, "Fool, I taught thee the thrust, but not the parry." For complete safety one must learn both offense and defense. So, in teaching our young people to avoid venereal disease, we must beware that this knowledge does not, at times, act as a boomerang.

Urethritis is not always gonorrhœa. At least two causes besides the gonococcus are at times responsible for this condition. If all people were as conscientiously clean as the young couple hereinafter described, there might be little danger of trouble; and still, as will be seen, they passed through a period of deep gloom and anxiety, and both their lives might have been wrecked had not this young wife pursued the obvious course of consulting the specialist,— a course which she would hardly have pursued unless, as was the case, she had escaped, to some extent, the sex fear and prudery which, till recently, have been almost universal.

The following letter was written by a young wife whose husband is among our soldiers at the front:

You are quite aware of the practical knowledge C. had of marriage relations before his marriage. He had none, at least that is what he told me, and from his actions, embarrassment, etc., the first night we were together, I readily believed him, although he afterwards suggested that he might have affected all this to deceive me. I do not think a clear-sighted, modern woman, who has banged around the world as I have, could be easily fooled in such a matter. It is very hard for me to sit here and put all this on paper, harder than you realize, for in spite of a fixed and old determination to throw off the old bugbear of false modesty, it still hampers me enough to make the writing of this very difficult. I really do think that C. had intended to go back to camp after his wedding without any sexual relations whatever. I may be wrong for once, but I think that was

his endeavor, and he fought the good fight from about one o'clock until somewhere around six in the morning. I do not know whether he derived any satisfaction, I know I did not. It was very painful for me, and I had a peculiar feeling, as if I were choking. Then I cried. About two hours later, we were more successful, but not for me.

The following night he had to leave for camp on the 12.20 train, and we therefore did not undress fully. However, to my complete surprise, he was excited enough to desire intercourse, and as I was desirous too, this happened, and I had complete satisfaction for the first time. The intense emotion, being more than anything I ever had imagined, broke me down completely, and poor C. thought I was ill. His concern was most amusing — afterwards.

Before that, I never had any desire for sexual relations of any kind, although, as you know, I have a voluptuous nature, and was always intensely attracted by the opposite sex. I have had scores of boy friends and always liked to choose among foreigners of Southern and Eastern blood, because they were warmer and more passionate lovers, and yet, any attempt at familiarity would disgust me, and one more would lose my friendship. When I first became acquainted with C. I was on very great terms of friendship with one A. J., the son of a wealthy Brazilian, and at another time with a young Italian of wealth and education. I do not know why I liked these boys, I could not have married either of them, but I liked their wild, hot natures, which seemed to be in accord with my own. They were daring, so was I. I went to cabarets with them and enjoyed life, such as it was. I had nothing else to do, and if I stayed at home I would think too much. They did not stop to consider things in the usual, cold-blooded, American way, and I think that is why I finally consented to marry C.— because he went ahead and did not sleep on the job.

I said that before my marriage I had no desire for sexual intercourse, but since then it seems that, sometimes, I cannot control myself, and, in this connection, I want to tell you something before I go further with my story. C. seems to think that any great desire shown on his part makes our love appear low and degrading. He wants our love to be set-apart from these desires; but I say that

this cannot be, for with the true love of man for woman there is nothing low or degrading in fulfilling the natural desires of this same love, desires which are part of us, like the desire for fine music, etc. Am I right or wrong?

The second time C. came in from camp, which was about two weeks after, it was my menstruating period, and although it was very hard for us both, myself especially, at this time, we agreed that nothing should happen, and nothing did, for which I am truly thankful. A little later he was home for four days, and I believe we had intercourse at this time every night at least twice each night, an interval of a few hours' sleep between. You must understand, we were both very ignorant indeed on this subject, and we had to slowly learn all the rudiments; but with a little thought and what you might call concentration we were successful twice in getting complete satisfaction together, which was the result we wanted. This was on the last night of his leave.

A week later I decided to surprise him, and went down to camp to see him. Then he had some news for me which made the whole world black. It appears that on that last night, he had felt a strange soreness, and although he remarked about it at that time, I, knowing nothing of such matters, took no notice. On the next day there was a general inspection at the camp, and the doctor stopped at him and questioned him in the most humiliating manner and demanded that he report at the hospital. Of course I do not know what there was to show to occasion this, but apparently there was, and when C. reported at the hospital, he was entered on the list of venereal patients. You can imagine how I felt, and how he felt, but I can truthfully swear that never once did one thought of doubting his word ever enter my mind. I felt sure of my man, and I trusted him. I do not know whether or not he felt that way toward me, but I think he did.

Anyway, it was a terrible few weeks for us both, and I determined, as soon as it was possible, to see an expert physician. All kinds of thoughts passed through my head. I tortured myself, wondering if possibly I was to blame, having read that such diseases could be communicated through kissing, and I had kissed all my friends to my

heart's content. However, to end a long story, I went to Dr. G., a well known specialist here, and had two examinations, one being a laboratory examination, which he said was absolutely authentic; and he pronounced me absolutely pure, with the exception of a little leucorrhœa, which he said probably was caused by my mental work and nervous temperament.

Strange to say, that same week things looked better at the camp for C., and although he was not finally discharged from the lists, he was allowed to come home, which we considered a good sign. The desire for intercourse with me at this time was so bad that I was almost irritable, but I knew it could not be, as he was in great pain, especially when sexually excited, so I controlled myself for that time. I took him to see Dr. G., who made an examination of him and talked with us both for over an hour. He laughed at the idea of a venereal disease. He said it was merely a touch of urethritis, caused by contact with the acid in my leucorrhœa. He said that some of those doctors at the camp who classed C. as a venereal patient should be herding sheep.

C. has been home twice since then. The first time we had intercourse the same as before the trouble, without such satisfactory results, but without the slightest discomfort, and with no complications.

This little incident may look small on paper, but it was nearly a tragedy to us. If we had not had such great faith in each other it might have been the means of breaking up our lives, especially as we were parted and could not talk things over. We just trusted, and we won out. It was a mistake made through ignorance, and one which is liable to be made every day with more disastrous results. If this letter is of any use to you professionally you are at liberty to use it, as I know you will use discretion.

The diagnosis made by the doctor that the young man's benign urethritis was caused by the young woman's leucorrhœa is very likely correct, but there is still another cause, outside the gonococcus, usually overlooked, which might as easily have been responsible for

it. Knowing as I do the previous history, I am inclined to think it was this usually unrecognized cause which was at the seat of the trouble. It sounds like a paradox, but it is nevertheless true that the more pure, continent, and moral a young man or a young woman may be, especially if they be at the acme of good health, the more danger there is of their showing a few transient symptoms which, to the unsophisticated or the careless, may have the appearance of venereal disease. It is hard to imagine any greater humiliation or suffering than is the lot of the upright young man or woman placed under any such suspicion.

For the purpose of illustration, and to put us on our guard, I mention a few cases known to me. The first is that of a married man who was away from his wife for a period of somewhat less than two months. He did not then have, nor has he ever in his life had intercourse with any woman except his wife, and he never has had any venereal disease, yet on his return from this trip he presented the symptoms of gonorrhœa and feared that he had contracted this in some innocent way. What really did occur was this. He had had very little intercourse for some time before leaving home. While away his duties were light, and various unavoidable stimuli to erotic feelings were present. A young woman who slept on the same floor left her door open every night apparently as an invitation. He saw daily many young men and women in bathing costume, but though they were partial to the costume, they were not ardent patrons of the sport. He saw them occupied with the usual beach pastime of "spooning." He soon began to suffer from a high degree of erotic excitement, with persistent erections, pain in the testes, loins, and back by day, and sexual dreams

with emission at night. He lost flesh rapidly, and before his return home, he developed a muco-purulent discharge from the urethra. On attempting to resume intercourse after his return, he was at first impotent, but after two or three days was successful, and he regained his usual health after about three weeks.

Of course we have, by means of the microscope, a way to settle conclusively all such cases, but the man himself, or his wife, may not know this, and the damage to family congeniality may be done before the physician is consulted. Men and women of marriageable age should be told that a vaginal discharge is often innocent. A discharge from the male urethra is not always a gonorrhœa, and there is no sure way of telling except by means of the microscope. It is, therefore, always safe to reserve judgment until a careful search has been made for the gonococci.

In another chapter, I mention four women who, along with a very ardent sexual impulse, which had been almost entirely repressed, had a leucorrhœa, which apparently resulted from the congestion due to their ardent impulses. Anyway, the leucorrhœa disappeared soon after these women established a regular mode of relief for their sexual desires.

I know a man who, after passing through the ordinary stimulating experiences of the engagement period, began to have pains in his back and testes, and finally to have a discharge from the urethra. He consulted his physician on account of this condition. The physician excluded gonorrhœa absolutely and explained that sexual excitement and the resulting congestion had caused his difficulty. Shortly after this, he was married, and the discharge and other symptoms soon disappeared.

A married man, whose wife was indisposed, or became indifferent for a time, so that she declined his sexual advances, suffered with the same symptoms as those given above. After remaining continent, in deference to his wife's preferences, for some weeks, he consulted his physician. The simple prescription that he make friends with his wife and solicit her active cooperation being tactfully carried out resulted in his almost immediate recovery.

I have known many men who, after from two to four weeks continent separation from their wives, have developed a slight discharge from the urethra, over and above any that might come from *urethrorhœa ex libidine*, and on the first intercourse with their wives have suffered most excruciating pain at the moment of ejaculation. This pain might last only a few seconds or, in rare instances, an hour or more. Possibly it might recur at the next connection, but it was always only a transient difficulty. For this reason, paradoxical as it may seem, some men, who ordinarily desire nothing so much, positively dread the first intercourse when they have been away from their wives for some time.

The young man whose wife wrote to me never had had sexual relations with any woman until his marriage and always had made desperate attempts to maintain perfect continence. The only respite had been autoerotic relief at long intervals. Even this had been abandoned before his marriage, and one sees from her letter that his attempts at repression after marriage were more than the circumstances warranted, certainly more than his wife would have insisted on. This state of continence, attended by strong desire, which would cause hyperæmia and tenderness, was sufficient to account for all his symptoms, without considering his

wife's slight leucorrhœa a cause, though this might have been the only cause or a contributory one. The leucorrhœal discharge would more readily start up trouble in the young man since his constant desire and the constant engorgement of all the structures about the urethra had rendered the urethra inflamed and sensitive to any outside influences.

The explanation of a leucorrhœal discharge following long-repressed desire, is very similar to that in the male. Desire results in engorgement of the vaginal mucous membrane and the surrounding tissues, and of the uterus, tubes, and ovaries. More or less venous stasis and inflammation follow the prolonged engorgement, and finally serum escapes from the capillaries in the mucous membrane, and sooner or later this may become purulent. Many little troubles, unknown to people in general, and often passed over by physicians, can be explained as one of the above conditions. I have no doubt that serious troubles and misjudgments often have come upon the perfectly innocent because some of these things were not better understood.

A CASE OF MANIC-DEPRESSIVE INSANITY

Our societies for mental hygiene are becoming numerous and enthusiastic in their work which, so far, is largely that of organization or general discussion. Psychiatric clinics in this state are beginning to stimulate thought and to provide means for the prevention of mental disease. I find nothing, or next to nothing, said about sex education as a preventive of neurosis or psychosis. The old idea that masturbation was the cause of insanity, of course, has been entirely exploded, long since, but the old worries about this and other sex deviations are factors nearly as potent as formerly

in the causation of neurotic and mental troubles. I cannot believe that physicians in general realize how numerous are the cases which suffer from such disturbance, or more active measures would be taken to combat it, however unpleasant the subject might be for them. Neurologists and psychiatrists will find no field more in need of active endeavor or more likely to yield surprisingly beneficial results than that of adjusting the sex psychology of those patients who are entirely sane or who have lucid intervals. The following case of mental trouble illustrates a method of treatment which frequently has proved most satisfactory for me, and most salutary for the patient.

The patient, Mr. A——, was a liberally educated man of much ability. His first two business ventures were not very successful, and he had, early in life, an attack of manic-depressive insanity, from which he recovered after several months' residence in a most exclusive institution, furnished with all modern equipment and directed by a staff possessed of the highest scientific ability. At thirty, some three years after this recovery, he married, and they had several children in the next few years. He had a good position, worked hard, and had no bad habits. Nevertheless, when about forty he had another attack, more severe than the first, and recovered after a longer residence at the above institution. Four years after this second recovery, during a time of some business strain, he heard a talk for men, by an evangelist, which appeared to precipitate the third and most severe attack of all.

My experience with him began a few weeks after the initiation of this attack. Briefly, his symptoms were: very strong ideas of unworthiness; he expected to be killed and thought he deserved to be, but was very sorry

for his wife and children, who were to be included in the slaughter; he cried much, refused to eat, slept little; his orientation was poor; retardation was marked; and he was very resistive. His people considered his condition far worse than during his former attacks, and to me the case seemed discouraging.

Ordinarily, as I was then situated, being in the country, with no one in the family besides my wife, a patient, and a hired man, I should not have taken him; but interest in him and his family induced me to do so. In five weeks he was perfectly well, in seven weeks he went home, and though this was nearly ten years ago, he never has been absent from business nor in any way indisposed during that period. He is, as I told him when he left, less likely to have any further mental trouble than the ordinary healthy man in any community.

I shall give a condensed account of my treatment of this case, beginning with the ordinary physical measures which were taken. At first I dared not leave him alone, and took him everywhere with me, even sleeping in the same bed with him for a time. Two of us, by much persuasion, and by practically carrying him, finally could seat him at the table, where he rarely would eat anything unless his hands were held and the food put into his mouth. He worked daily with me in the hayfield, digging stone or peeling bark. When engaged in the latter occupation, we carried our dinners. His was a quart bottle of milk or coffee, with eggs in it, which he took, after some persuasion, one holding him on either side; while I, by means of a trick used in feeding refractory children, got him to swallow the liquid. Soon mild persuasion was sufficient to induce him to eat, and within two weeks, though depressed, he was partially sane. At no time did the treatment involve medicine,

apparatus, calisthenics, nor a staff of trained psychologists; yet he recovered in much less time from an attack more severe than either of the former ones. With this simple treatment and nothing more, such patients sometimes get well in three months, but frequently relapse, and many do not get well at all.

I come now to the important part of the treatment. At first I knew nothing about his life or domestic relations, but his constant talk of unworthiness and fear of impending punishment for himself and his wife reminded me of a condition frequent in neurotics, and not unusual in people who consider themselves well. I knew there was some domestic trouble or tragedy; and, as tactfully as I could, I talked with him of his wife and family, and of my own. I spoke of the sex worries and errors of young people and of the ignorance of the newly married. Soon he began to talk and ask questions, and later to tell his experience, whereupon I substituted hope in place of his nightmare, and he soon called for his wife and his pipe, and his recovery was uneventful.

He never had masturbated more than half a dozen times, having been terribly frightened about this practice when a small boy, but, with some other boys, he had been in the habit of playing with the genitals of dogs in his home neighborhood. Later, when sixteen or seventeen, he was much troubled at having done a thing so disgraceful. He had strong sex impulses, and since he had this exaggerated fear of masturbation, he went with public women occasionally, when the impulse was irresistible, up to the time of his marriage. After marriage he suffered much from remorse at his past life and never transgressed, except on one occasion, when, away from home and lonely, he chanced to meet a

former partner, now a widow and also lonely. Nothing immoral was premeditated by either, and after two or three such occurrences, nothing further of the kind ever happened; but both had sincere and insistent regret for their conduct.

It was natural, with these things on his mind, that the talk of the evangelist concerning masturbation and immorality should precipitate the final attack. His mental disturbances since marriage had been contributed to, not only by his own remorse and sense of unfitness, but by a condition in his wife which is extremely common and always unnecessary. She had practiced auto-erotism somewhat as a girl, and later, without other instruction, had been thoroughly frightened about it. As is the rule, she henceforth had considered everything pertaining to sex low and degrading. As a wife, she had made strenuous effort at first to prevent erotic emotion and later, when she learned that it was abnormal for a wife not to participate, she was without knowledge which would enable her to do so. The absence of orgasm and a desire to abstain on the part of his wife, led him to seek relations infrequently, and resulted, as usual, in physical and nervous disturbance.

When I finally had opportunity to talk with her, I learned the above story and found that she had guessed his single infidelity, and that, though she still loved him, she was very indignant. I represented the case in its true light, and she forgave him. I freed her mind of worry and gave her some necessary instruction. I convinced him that his childhood experience with dogs had made no lasting impress on his character, that masturbation was nothing to be disturbed about, that his lapses in the way of promiscuity, since resulting from his unreasoning fear of masturbation, were less damag-

ing to his character than they otherwise would have been. Somehow, I got them both to think less of the past, more of the future, and everything of each other. Today I cannot think of a more ideal home. It is now easy to see why I am confident that he will have no further trouble.

If the trained psychologists who twice had this man in their care had investigated his mind, as they presumably did his reflexes, I should have been unable to present this case. Nevertheless, I should not have suffered for want of material. I have had a case since then very similar in all its details, except that the one I have described had the delusion that I was going to take him and his wife and children up to the top of a hill and kill them all. The other believed that I was going to kill him only, but that his wife and unborn child were to be burned. I have explored the minds of several women who had fixed delusions, whose trouble seemed to have originated in sex worries and disturbances similar to those of the wife of the patient whose history is given. Their recovery was rapid and permanent. I say permanent because the cases I have in mind have remained well over twelve years. In any case similar to these, where a similar exploration of the psyche has been possible, and similar advice has been given, I never have known a relapse.

Married couples with primal worries, early poor adjustment, and later strained relations, and still later neuroses or psychoses, are very numerous. Inside a week, people whose troubles I have tried to smooth out and who, during the process, had learned to make a diagnosis, have told me of six such who, though not yet ready for sanitarium or asylum, are yet sure candidates if let alone. One of these can be reached and undoubt-

edly the trouble prevented, but in our present state of diffidence, it is impossible to do anything for the others. To determine how to reach couples who are well mated physically and mentally, but who are drifting apart through ignorance of the vital facts of life, and certain — if left alone — to become neurotic or psychotic, is a problem well worth solving. Some do not know the cause of their troubles; others, who do, are afraid to ask advice; and no outsider has the authority to interfere.

SEX AND THE WAR

I have written in another place somewhat concerning the endless sex problems which are ever with us, and their relation to the present unparalleled conditions of world strife. The subject has so great practical importance that perhaps I may be pardoned some repetition in a short statement of some of these matters as they appear to one who has studied long and thought somewhat on problems of our racial and national welfare. The occasion is too hurried to say anything very elaborate, and I shall confine myself to some points which seem to me of great present import. Despite the statements of theorists who see life only from an observatory through an equatorial, or from the smug comfort of an easy-chaired study, the problem of continence and morality for the men in the army and the women at home, is not to be ignored. I know of a recent case where a perfectly normal, moral man, whose life was correct in every respect, was away from his home less than a week, occupied every moment of the day at hard physical labor. During this time he had no thought of sex and no sex disturbance. Yet, when he finally took the train for home, he suddenly became conscious that sex was not dead, but had been sleeping. He suf-

fered a great deal in the few hours on the train and during a few hours of quixotic abstinence after his arrival home. The well-known frequent occurrence of such a condition in men and women who are of the best repute, after a period of separation, is well illustrated in this instance. You all very well know that such experiences are now being, and going to be, duplicated thousands and hundreds of thousands of times during this period of war, devastation, sorrow, and separation. Short absences need give no concern to men and women of fixed purposes. Some are so constituted that long absences give little trouble, and nature adjusts itself to conditions; but, not all the theorizing in the world by those well adjusted or impotent, will solve this problem for many married lovers who have been a short or a long time together, nor for many of the single people who are young and strong and virile.

My position is well known as unequivocally and unalterably opposed to the slightest deviation from our wise monogamic standards. Promiscuity is no solution, or a race destroying solution of this problem. Free love is no better than promiscuity, and the worst of all delusions. What then is the remedy? After utilizing all forms of work, all sorts of distractions, all approved regimen, and all legitimate sublimation in every form, the problem is still left for our American women at home, and their husbands and lovers at the front. What is the remedy when our robust and sturdy men, and healthy American women after long separations become unbearably oppressed by desires for that natural sex expression which has been an integral part of their lives together? We are doing all we can to protect those whose wills are weak, and those who wilfully transgress our sexual standards of morality; but many as-

sume that the men and women of fixed standards of purity, and of high religious aspirations, and of strong character, have no trouble worth mentioning, and that this trouble can be safely ignored. Pardon me, but I know better! I have learned from talks with many sufferers from treatment of many conditions resulting from such sufferings, from personal experiences, and from the communicated experiences of numerous men and women whose lives and characters I know, and in whose statements I have unbounded confidence. Really there is but one legitimate remedy after the hackneyed partial remedies already named fail, and they often fail. Those people who have enough of the so-called animalism, primal instinct, or human-ness, to be objects of pity or disgust to the ultra-idealist, but who are, in reality, good, strong, moral, trustworthy men and women, have this problem frequently looming large during these days.

I unhesitatingly say that sufficient auto-erotism for moderate comfort and good health is the only remedy. But, the stigma attached to any such thing is so deep-seated and universal, the quacks, charlatans and well-meaning have instilled such fears of moral and physical injury from this, that people are likely to consider this remedy worse than the disease. Nevertheless, it is plainly the only recourse consistent with morality and health, after the remedies alluded to have proved unavailing, and they certainly are often unavailing. I do not speak of neurotics, who have come to be maligned by some people who say that these unfortunates are deficient in will power, and hence, cannot resist the demands of sex. The opposite is usually true of them, and neurotics usually exhibit a weakness of will power as the result of a re-action from a long and strenuous

fight against sex, which has at length temporarily broken down their powers of resistance. I am speaking of our strongest and best, the most manly and the most womanly, who will many of them certainly become neurotic if they attempt to solve this problem as the present neurotics have done, along the same lines, and according to the views of those uncompromising idealists who hold the transcendental, the intangible, and the supersensuous all worthy; and the body, sense, and instinct, always and ever unworthy, and negligible in all moral and religious considerations. If some of the truths which I have presented are germain, they must be sane and safe; at any rate, until some better solution is forthcoming, they are saner and safer than an old regime which has brought us ever increasing neuroses, venereal perils, prostitution, divorce, and infidelity.

XII

AN INCIPIENT PHILOSOPHY

My rude attempts at philosophy may be thought a joke, and perhaps, in a way, they are. Certainly if I had the mental attributes of one whose physical duplicate, to some extent, I surely am, I should allow a vein of humor to trickle through the chinks in my logic, if, peradventure, I were ever logical; for certainly there is a humorous side to this most pathetic of all tragedies, which is subsumed under the physico-ethico-religio-sex-complex. But my only title to a place in the galaxy of American humorists whose alpha star was that Mark Twain, whose joking nonsense was so sound a common sense that it kept sweet the waters of many a Mara for us modern humans, whose pathetic humor brought tears in the swift wake of the laughter, whose philosophy has, perhaps, more than any other, made our sometimes sordid Americanism redolent of a humanism which is sure to rise to the ascendent after this last war for freedom, whose Tom Sawyer and Huckleberry Finn started many a child, as they are today starting my youngest, to face all seriousness and trouble of life with chuckles of mirth and an ineffaceable humanism, my only claim, I say, to such celebrity is that a man "in his cups" has frequently solemnly asserted (the statement of many sober men to the same effect was taken lightly, but *in vino veritas*) that I was Mark, himself, until in summer, in white raiment, I almost think that I am, in truth, his shade. But alas, this is

winter, and it is only in summer that I suffer these sweet illusions of mistaken identity. Now the chill Borean blasts force a hirsute appendage, which temporarily transmogrifies me into another delightful category of the elect, and my sublimest aspirations to statecraft and literature are transiently fulfilled in the fleeting felicity of frequent recognition as that other sterling contemporary, whom we in Massachusetts sometimes quarrel with, but ultimately name with pride as our Edmunds, our Roosevelt, our Bancroft, compositely apotheosized in one effulgent, transcendent personality, Henry Cabot Lodge. Had I, in some small measure, the mental attributes of these two typical Americans, whose physical or physiognomical characteristics I have so often innocently, but with proud self-gratulation, personified, then would I write you a philosophy of sex that should be at once pleasing, inspiring, exact, and scholarly. But since I have not, I have already gotten myself into deep water, becoming, by my aspirations to be a cross between these two, a hybrid, and like some hybrids, sterile. But this humiliating reflection I have, by a fairly numerous progeny, already disproved on the physical side, and I would the mental stigma, by more than insouciant endeavor, seek to escape. So then, I must follow the old adage that every tub shall stand on its own bottom, and if I see humor in the greatest tragedy of the ages, try to emancipate it for your enjoyment from the semi-obscurity of my tortuous phraseology, and if I see utilitarian abstractions, seek by Gargantuan efforts to make my Lilliputian activities equal to the task of bringing forth concrete, understandable results, intelligible to an understanding public.

Nothing is more difficult than an attempted recon-

ciliation between the partially plain and the sufficiently obvious. Bringing even a superficial cosmos out of an irrefragible chaos of sex is no light task. One would judge that philosophy, from its definition as a unification of all branches of knowledge, and from its being the goal of the wise men of the past, would constantly increase, at least by infinitesimal accretions, in usefulness and availability; but late years it is becoming, on the one hand, a mere review of Plato, Aristotle, Kant, et al., a rattling of the dry bones of antiquity, or, on the other, a maudlin attempt to caricature some of our most necessary moral conventions and long securely founded institutions. A semi-jocular, pessimistic misanthropy, which insistently runs counter to the things which are, and which are, by right and necessity, an effort to cast adrift from our whole code of morals because of some slight inconveniences or correctable errors, by would-be reformers, more properly called destroyers, whose cerebral limitations are such that the superlative of their keenest perceptions goes no farther than to scent a trouble which they are incompetent to diagnosticate, but which, could they do so, they would still be incompetent to alleviate, brilliant, though demagogic critics of present-day institutions, like Shaw and, to some extent, Ibsen and Maeterlinck, opens our sores but provides no balm. Their philosophy, if it may be dignified by such a term, is pessimistic, destructive, ultimately worthless. Destructive criticism is poor philosophy. Again, the problem novel unsettles us much as to existing standards, shows us many errors we have fallen into, but offers no remedy. Enough of this destructive philosophy to set us thinking may be a good thing, but that which would overturn our time-honored sex conventions in their entiretly is worse than clinging

to them in their original coercive and pre-scientific form. A sane public does not destroy the substantial and time-honored structure on Beacon Hill, but repairs the old and stable and adds new portions as needed. Such sanity in public affairs is metaphorical of the manner in which I shall, if I am able, philosophize concerning sex.

With this unmethodological propaedeutic, let us glance for a few moments at what has been the chief objective of life in all the ages. The unicellular amoeba avoids foreign and noxious substances and eagerly absorbs those which give pleasure and sustenance. The heliotropic sunflower gets pleasure and profit from the sun's rays. The well-fed cat or dog, when permitted, curls up in comfort and indolence by the fire. All animals flee their natural enemies and seek the sunny slopes when the nutritive and sex instincts become dormant or satisfied. Man, at the head of the scale, as we know it, is no exception, and ever has sought happiness as the chief desideratum. This near caught butterfly, this fleeting phantom, this chimera, often has been thought to be an illegitimate object of man's ambition, an unworthy goal. But is it? All life instinctively and necessarily avoids the enemies of life. Conversely, all life, to continue and develop, must seek and be in fellowship with what conserves life, and conduces to perpetuity. In what, for practical purposes, is a dualism of mind and body, the mind must be unfettered and free from alarms, and the body unhampered by disease and discomfort if progress is to be fostered and retrogression prevented.

Happiness, then, which has been the end of all true philosophy, since a necessary, is a legitimate and laudable end. Plato sought happiness in virtue or knowl-

edge, or in the transcendence of the soul. Christianity, with a personal Deity and an individual immortality, sought happiness in the future glories of an intellectual and moral Paradise. Mohammedanism pictured a physical Paradise with happiness of a sensual order only; while Buddhism, between the two, saw ultimate happiness in a Nirvana which absorbed each individual atom again into the all from which each came. Aristotle sought happiness in a well-ordered life in accord with Nature's laws and in intellectual enjoyment, while not denying future beatitudes. The attitude of the Stoics, whose position of lofty disdain for all human pain and pleasure, arose from observing the masses of humanity seeking happiness in the other extreme of low sensuality, such as afterward became the ideal of the later followers of Epicurus, a teacher whose own life and teachings and that of his immediate followers pointed the way to happiness much as Aristotle did in a well-ordered life in conformity with Nature's laws. But the Stoics even, though disparaging the happiness which was commonly sought, found in their austerity, superiority and indifference an ascetic sort of happiness and satisfaction.

Just as Cynicism and Stoicism arose from the reaction against early Greek licentiousness, so the mild protests of Epicurus himself and the ultimate debauchery of his followers rose as a protest against a Diogenes and Zeno who ignored, repressed, or disdained all human pleasures. The Paradisical antitheses above shown might be likened to those of human society and are developed from identical conditions. The Stoic and Cynic would have on earth, as would Plato, what the Christian looked forward to in a Heaven deprived of sense. The later Epicureans pursued here what the

Mohammedan coveted for his Paradise, sense and sense only. Aristotle and Epicurus himself represented a mean or middle ground in human society which is duplicated to some extent in the Buddhist's Nirvana. Such antitheses run all through all religions, all philosophy and all life. Even today the looseness of feminine manners and the scanty, transparent feminine apparel are effectual protests against a former too severe puritanism and prudishness. Sex propagandism of every sort and description, good, bad and indifferent (including my own, which endeavors to propose an Aristotelian mean) are but the reaction against former ignorance and intolerance of humanity's rights and happiness, an attempt to transcend natural law in the lives of those of nature born. Aristippus and the early Hedonists sought happiness in intellectual pursuits, tempered with what was legitimately sensuous, while the later Epicureans abandoned themselves to the ruthless and immediately sensuous. Nietzsche's superman would be happy only when might was right and ruthless egoism trampled and made subservient all lesser creatures. How evil and reactionary, how absolute a return to the Hun in his original barbarity this philosophy is, is shown by a Prussian militarism which has staked its all on the perpetuation of such doctrines. The antithesis of this is shown on the one hand in the transcendentalism of Emerson, which seeks happiness in lofty ideas which go beyond the stars, and on the other hand in the humanism of our greatest commoner, Lincoln, who rightly saw happiness, won through sacrifice, in equality and brotherhood. When the world has freed itself from the modern Python of aristocratic militancy and the principles of Lincoln and Washington prevail, we shall be just at the dawn of a new and progressive era, when not only

freedom in politics and freedom in the externals of religion shall be universal; but freedom from ancient dogma and hide-bound epistemological formula must be added to freedom in other things. The truths of life and nature which are being drawn from the universe by the hand of science will be available for the universal benefit of mankind.

Our incipient philosophy does not contemplate a complete return to the primitive, nor an exclusive devotion to transcendence. It is neither exclusive psychic erethism nor Epicurean sensuousness, but the universal adaptation of assured knowledge to the needs of all men, a pragmatic selection of the best of everything to the end of universal brotherhood and universal progress which we should consider, with Spencer, synonymous with universal happiness. Today more than ever before men of all abilities and in all branches of science, art and humanism are unconsciously beginning to cooperate toward this nearest divine human goal. We cheerfully attempt to show how our infinitesimal efforts toward sex knowledge and rehabilitation contribute, if ever so slightly, to this *summum bonum.* We have often shown how the earliest extreme licentiousness caused the far swing of the pendulum to uncompromising asceticism and idealism, which in turn compelled the later extreme of modern, educated materialism, better than ancient licentiousness, to be sure, but still unworthy of humanity. We are now swinging back from this neo-Epicureanism toward a neo-idealism. Modern materialism went too far toward the old, exclusive recognition of the physical side of man, which was its prototype. It need never go so far again, but the only way to prevent it is by encouraging a pragmatism which shall take the best from idealism instead of adopt-

ing it in its prescientific entirety. Such a middle course is necessary as shall absorb all knowledge, and discard all dogma and superstition, a course which encourages all legitimate ideality, one which is already beginning to show in religious tolerance, democratic institutions and ideas of universal brotherhood. When the principles of this philosophy are applied to sex, our indispensable attribute for social life and perpetuation, and sound principles of right sex living are brought out from the obscurity which fear, shame, and dogma hitherto have made necessary for all knowledge which concerned sex, we may expect a more lasting impetus to our progress in morality, health and fellowship than we have acquired from enlightenment in any other branch of knowledge.

I hope that all of us have, based on the revelations of nature and our intuitive perceptions, a well-grounded belief in a future existence of a higher order. I hold that such a belief is right, not only because it is an obligation, but because it is of highest therapeutic importance. But since most of us have long ago done away with the idea that all human well-being must be ignored or that earthly suffering must be courted as the surest means to the end of an impeccable immortality, we both logically and naturally turn, after declaring allegiance and subscribing to the precepts of the unknowable or infinite, to work out our salvation in the midst of the knowable and finite. It ought to be as plain to us today as it was long ago to its author, that our most profitable line of investigation is in the field of the golden rule. The trite abridgment, "Live and let live," would suggest that we delve in nature's mysteries and unearth all that is immediate in a search for means to better our own condition and that of our

neighbor. The innumerable lines of human study and endeavor and our readiness in emergencies like the world war, to make everything subservient to ability and efficiency, indicate that, in general, we see our duty plainly. No great field of legitimate human exploitation except that of sex is still practically untilled. This has been avoided, as beneath our dignity, or beyond our power or right to understand. Shame and fear have resulted from early dogma. Secrecy, pruriency and prudery have been secondary reactions. Nevertheless, sex ought not to be beneath our notice. Logically a function which is at the very foundation of life and its continuity, on which directly depend home, family, love, comradeship, and more remotely religion, ethics, art, and literature, must have great power for good or evil, and is, therefore, worthy of deepest consideration, but passing over logic, our senses inform us that the sex function, properly managed, makes for health, happiness, usefulness and longevity, and improperly managed, makes for disease, crime, debauchery, and early decline or death. Why, then, do we hesitate and procrastinate? Why are we self-conscious and ashamed? Why do we feel that we are sacrilegious or unclean if we think or talk about sex? Science must show what the condition is and how it came about, but philosophy must give the reason why. What the condition is is now plain enough to all, but it is worth while once more to show how prudery, shame and fear of sex became established. From the most primitive times mankind has felt the need of a system or being superior to and beyond itself. Man has always been aware of his own inadequacy. First he turned with reverence to the terrifying and beneficent manifestations of nature which he did not understand. Then he revered

and worshipped his ancestry. Also in early times the organs of generation, which were recognized as the vital forces of life, were worshipped. Again, Polytheism, or personification was in vogue. Superstition, credulity, mysticism, always have been the means by which a priesthood, deriving its sustenance from the people, enthused the people and kept them constant in some particular belief. When the new dispensation of Christianity appeared, with the highest system of morals, and its doctrines of vicarious sacrifice, rebirth, the fatherhood of God, and brotherhood of man, wherever in humanity there was a dawning sense of justice, loyalty, and purity, was there adoption of this new religion; and since it was so securely founded, it always has been and probably always will be the embodiment of all that is best. But man was fallible, and many abuses, long since corrected, crept into early Christianity. Heresy and its punishment, the Inquisition, flagellation, witchcraft, are among the exostoses which already have been exorcised. Other errors, more subtle and, therefore, harder to correct, were less readily seen and are slowly being corrected. It takes a long time to learn that anything can be too right. It was perfectly clear that licentiousness was a tremendous evil, and the natural inference, of course, would be that absolute asceticism, since diametrically opposite, would be the greatest good. It took long to discover that the one extreme was as bad for humanity as the other, and that either would ultimately prove entirely destructive to this object of all solicitude. But when this was seen, the ascetic doctrines were still unchanged, and the principles of self-sacrifice, renunciation and aspiration, involved in ascetic ideals, had become thoroughly grounded. They

had and always will have strong advocacy from all right-thinking people, since in something short of their extreme application, they are always right and necessary. While the doctrines of the extremists were still in full sway, the author of *Onania*, Lallemand, Tissot, Voltaire and others rose up to apply these principles to specific cases and to herald as a " heinous sin " the deepest vice and the sure precursor of utter destruction, auto-erotism, which always has been among the phenomena of early development, and a constant attendant of sex segregation during any part of virile life. Naturally, then, the part was put for the whole; and the horrible nightmare that all humanity then suffered from, since all humanity had, to some extent, participated in the so-called crime so luridly pictured by those misinformed and misguided zealots, was extended to include all other sex manifestations. Its influence is seen today when most women enter wedlock suffering from unreasoning shame and fear of sex, when many men enter it with less shame, but with the fear that normal indulgence is wrong and may prove injurious. Everywhere among people of the best purposes and morals, the married and unmarried of both sexes, there is a constant warfare between natural instinct and inherited or early implanted belief. Auto-erotism, practiced more or less, at one time or another, by practically every normal human being, is almost universally believed to be the terribly injurious, criminal and vicious practice which these old writers named it. At some time in life some people come to their senses and see for themselves, or are told by one of the few who have sifted these things to the bottom, that they are not necessarily culpable, immoral or in danger of early demise because they have yielded in the sanest way possible sometimes

to an instinct which is always powerful and probably often irresistible. Some have learned that sex is a tremendous power for good, if managed rightly, and that moderate marital indulgence is beneficial to both parties and nothing to be ashamed of.

Why did these ideas get such a strong hold, and why are they so tenacious? The fundamental reason for this is of great comfort to all optimists, to all who believe in humanity.

When man's instincts to right conduct originated, no one can say. Perhaps it was a reaction in primitive men, inspired by fear of the elements about them, but certain it is that, however low present-day humanity may go, there is still some slight aspiration for better things. When the evils of license became apparent and the repression which morals and religion demanded became evident as the right course, this instinct to do right and be right influenced man until finally he lost all sense of proportion in going to the extreme of modesty, self-accusation, prudery, and repression, and he failed to take into account the natural, legitimate, and necessary demands of the body, and has been even willing to sacrifice health, comfort, happiness, for an idea of abstract right. When ethics is recognized in its true light, when it is recognized that right conduct in the sight of God and man is synonymous with most perfect health, greatest efficiency or usefulness and highest happiness, then and not till then will the best people be willing to drop dogma and unattainable ideals and seek diligently, from whatever source, the information necessary to a unity of religion and life with morals and happiness.

To show how tenaciously we cling to old exploded ideas, and how ludicrous are our efforts to effect the

transition from these fear-inspired beliefs to a present-day common sense, I must quote from some of the books which are advertised as regularly as quack nostrums and are regularly given by clergyman to parishioner, teacher to pupil, and parent to child. In short, they are to be found in every moral or Christian home. I will mention no names, for some of the authors are my friends, most of them are capable, and all have the best intentions. Further, I will admit that I, myself, have passed through the same stages that some of them are now passing through. I attribute my early conversion to my present view to the fact that I studied normal human life, as well as books. All the books of the past were inspired from a common source, and all the authors, before writing on these subjects, were largely influenced by reading some of these books or were alarmed by parents or friends, who had derived their information from such literature. No such thing as an unbiased opinion could be given by a student of literature alone. The few who formerly studied human character itself were scattered, their efforts timid and their work largely inaccessible. So, perhaps, it is not strange that we have been slow in throwing off the trammels of tradition in matters of sex. Perhaps my attempted exposition of how this transition has taken place is more psychological than philosophical, but it is necessary to any real philosophy of sex.

A recent book that has been through four or more editions, now advertised regularly by the best periodicals, says, in regard to masturbation, or auto-erotism, "Viewing the world over, this shameful and criminal act is the most frequent, as well as the most fatal of all vices. . . . It is only the most aggravated cases that are brought to notice, and these usually are hopeless

and incurable. The vast majority escape detection, and the practice in such, though indulged to a comparatively moderate extent, does not the less seriously, but only the less completely, impair the intellect and lay the foundation of physical, mental, and moral maladies, the causes of which usually are as unsuspected as they are consequently persistent in their operation. . . . Perhaps the most constant and invariable, as well as earliest signs of the masturbator are the downcast averted glance and the disposition to solitude. Prominent characteristics are, loss of memory and intelligence, morose and unequal disposition, aversion or indifference to legitimate pleasures and sports, mental abstractions, stupid stolidity, etc." In the eloquent introduction to his chapter on "Masturbation in the Female," he says, "Alas, that such a term is possible! O, that it were as infrequent as it is monstrous, and that no stern necessity compelled us to make the startling disclosures which this chapter must contain! We beseech, in advance, that every young creature into whose hands this book may chance to fall, if she be yet pure and innocent, will at least pass over this chapter, that she may still believe in the general chastity of her sex, that she may not know the depths of degradation into which it is possible to fall. . . . Beyond all dispute the crime exists." In the following rubric he gives "symptoms which enable you to recognize or suspect this crime, . . . a general condition of languor, weakness, and loss of flesh, the absence of freshness and beauty, of color from the complexion, of the vermilion from the lips, and whiteness from the teeth, which are replaced by a pale, lean, puffy, flabby, livid physiognomy, a bluish circle round the eyes, which are sunken, dull and spiritless, a sad expression, dry cough, oppression and

panting on the least exertion, the appearance of incipient consumption. The menstrual periods often exist, at least in the commencement, and so the alteration in health cannot be attributed to their derangement or suppression. It is not uncommon to see the shape impaired." I will not repeat the moral symptoms, which he says are similar to those of the opposite sex, but will add his two fearful stimulants to maiden imagination, with which he closes the list of symptoms, " The condition called ' nymphomania ' sometimes ensues, in which the most timid girl is transformed into a termagant, and the most delicate modesty to a furious audacity which even the effrontery of prostitution does not approach. Let it not be supposed that the absence of the seminal secretion in woman, renders this vice less destructive than in man. *Ubi irriatio ibi fluxus* (I omit his translation) is a medical maxim, and the increase of the proper secretions of the female organs under habitual irritation, is enormous and extremely debilitating. Witness the sad examples of leucorrhœal discharge (called the ' whites '), now so common as to be well nigh the rule rather than the exception." I might quote indefinitely to the same effect from this and a score of other similar authors, whose books are common in all our better homes, but before stopping to discuss I hasten to quote from others, who show by their clear and forceful statements that the leaven of common sense at last has begun to work. In a book published in 1916, the author says, " The ill effects of masturbation are usually exaggerated. It is undoubtedly safe to say that the majority of young men and women have at some time in their life been victims of the practice. . . . While there is no reason to lose one's head over the fact that he has had the habit at some time in his

life, yet the fact does remain that masturbation is injurious and should be avoided by all young men and women. . . . Though masturbation tends to rob a person of his strength and mental energy if indulged in excessively, nature soon repairs any damage that may have been done, provided the habit is broken up and thoughts along this line are controlled. . . . A spirit of manhood will help to cure the habit, and by so doing one will not only regain his full physical strength, but, what is more, his full self-respect. . . . All excess is injurious. . . . Every victory enhances self-respect. Let the past go, you can't change it. The future is yours." The author of another up-to-date book says, "Of course the *habit* of self-abuse means ruin to both brain and body. It is degrading to your true self, causes a loss of self-respect and makes a coward of every boy and man. How can it do otherwise? The mere loss of the bubbling spring of manly life, the seminal fluid, would bring about this cowardice in a bravely born boy. . . . All this is true of the *habit*, but this one fact I want to impress upon you — don't think because you have succumbed to the desire a few times, that you are lost, going to become insane, or show upon your features the wrong acts of youthful ignorance. No, don't worry yourself ill, don't become frightened at these misstatements, at what the advertising doctors say in their lying circulars and daily papers. All their statements are lies and used to get your money and ruin your health and happiness. . . . I have seen hundreds of men and youths complete nervous wrecks from fear that the few times they practiced self-abuse when boys meant that they were doomed to go to the asylum or death. And all this misery and often the missing of good opportunities in life, were due to the fact that

they were told hobgoblin stories which remained with them and rose to frighten them at the most sensitive age in life,— early manhood. No more of this wrong treatment should be allowed. . . . You should remember that it is not so much the *physical* injury self-abuse does, not the 'losing a pound of blood' every time he abuses himself, it is the brain power he is weakening, the filling of brain cells with pictures which shut out proper thoughts. Of course it hurts your growing strength, keeps you weak and finally affects your whole nervous system, but the youth has wonderful powers of recovery from *physical* injury, and if he has not kept up the habit, all this injury may be repaired. But not so with the brain. We cannot get rid of the negatives there, but we can keep them suppressed. And how well they may be hidden and not allowed to shut out good thinking, depends entirely upon the length and frequency of the practice of self-abuse. . . . Boys have been scared to death or to the point where they think death would be a relief by being told that pimples on the face were signs of self-abuse and the commencement of 'Lost Manhood.' Pimples on the face of a growing boy have no more to do with these conditions than a corn on the toe. Remember this truth. Self-abuse kept up will, of course, bring about a dirty complexion, pale face, trembling limbs, and the general appearance of something wrong with the youth."

I quote the following from a book for girls and women, published in 1917.

Masturbation or self-abuse is a term applied to a bad habit which consists in handling and rubbing the genitals. It is a bad habit because it is apt to injure the health and future development of the girl. . . . Girls who indulge in the habit of masturbation to excess not only weaken them-

selves, become anaemic and get a dingy, pimply complexion, but they lose their desire for normal sexual relations when they grow up, and are unable to derive any pleasure from the sexual act when they get married. In fact, many girls who masturbate excessively get a strong aversion to the normal sexual act, and their married life is an unhappy one. Their husbands often have to ask for a divorce. . . . . Ninety per cent of all boys masturbate more or less, only about ten or at most twenty per cent of girls are addicted to this habit. But whatever the percentage of girls may be, the habit is an injurious one, and if you value your health, your beauty, and proper growth and mental development, you should not indulge in it. . . . And mothers should watch their children, guard them against developing the habit, and do everything possible to cure them of it, if prevention comes too late. But while you see I do not deny the evil effects of masturbation, it is necessary to state that a great change has taken place in our opinions on the subject, and it is but right that parents should know of this change of opinion among the medical profession, particularly among those who specialize in sexology. When parents make the "awful" discoverey that their child is fondling his genitals, . . . they feel as if a great calamity had befallen them. . . . Imbued with the mediaeval idea of the "sinfulness" of the habit, as well as its injuriousness, they begin to scold the child, to frighten it, to make it believe that it is doing something terrible, that it has disgraced them and itself, and they try to persuade it that, unless it stops immediately, the most direful consequences are awaiting it. The results of this mode of procedure are disastrous, much more so than is the masturbation itself. . . . It is time that parents and physicians learn that the injuriousness of the habit has been greatly, grossly exaggerated. It is time that they know that the vast majority of boys and girls get over the habit without being much or any the worse for it. . . . Every thinking physician and sexologist can tell you that picturing the masturbatory habit in too lurid colors and stigmatizing it with too strong epithets has, as a rule, the contrary effect to the one expected. The victims of the habit consider themselves degraded, irretrievably lost. They lose their self-respect,

and it is, on account of that, harder for them to break themselves of the habit. . . . I am not trying to minimize the dangers of masturbation, for, if indulged from an early age and to great excess, the results *may* be disastrous. But, even if I were to minimize the evil consequences, that would be less of a sin than to exaggerate them the way it has been done for so many years, by so many people in the profession and out of it.

In another book published in 1917, we find, in regard to masturbation,

To a normal mind this habit is so grossly offensive as to excite intense disgust — at worst it may cause physical and mental wreck. On this matter, however, it is very important that I be not misunderstood. It is undoubtedly true that the habit may continue years without producing noticeable deterioration of health. . . . In general, the health is not ruined, as is alleged in the quack advertisements that deface and disgrace some journals that are allowed to enter our homes, but the fact remains that the practice is low, filthy, bestial, and degrading. Whatever may be said in depreciation of self-pollution, it immediately injures only the person who practices it, and by so much is less evil than a method of sensual gratification that involves another.

In a book on women, for the professions, published in 1908, we find:

If masturbation is practiced in moderation, it cannot be considered pathological. Moderate masturbation seems to be almost a natural phenomenon. Cohn says, "Masturbation is such a frequent manipulation that out of a hundred young men and girls, ninety-nine are addicted to it, and the hundredth is concealing the truth." . . . The habit, once established, masturbation presents an unconquerable impulse and a resultant incapacity to control it. It is then the cause of grave, material injury to the nervous system. It dwarfs the entire female organism. It makes a girl shy,

offish, squeamish, repellent, and weakens and sickens love. . . . The female masturbator becomes excessively prudish, despises and hates the opposite sex and forms passionate attachments for other women. . . . Masturbation is further the cause of a great number of the female complaints. It is often the cause of obstruction, painful menstruation, of ovarian neuralgia, of weakness of the legs and of sexual irritation. It causes pruritus vulvae, hypertrophy of the clitoris and labia minora, hyperaemia of the vaginal orifice, fluor albus, and cervical catarrh. Masturbating women complain of general weakness and palpitation of the heart. The author recently treated a young onanist of seventeen, who suffered from painful menstruation, attacks of palpitation of the heart, from melancholy and fear of death, and at the same time suicidal inclinations.

My proneness to error is so embarrassing that I have striven to be absolutely accurate in my transcriptions, and the above quotations have the same form, punctuation, and emphasis which they had in the sources from which they were taken. Nearly all the above authors have college or university degrees, in addition to being regular reputable physicians, and some of them are of the very highest repute.

The book first quoted from, which gives the lurid pictures of the direful results of auto-erotism, is typical of many books in circulation today and of hundreds used as authority in the past. An American college president writes that he has carefully read this book, and adds, " May God bless the author, and may his book fall into many hands where it may save, as well as purify life." Twenty-four other American college presidents, all in different stages of ecstasy, unite with him in scattering encomiums of his work. They crown his head with laurel, and spread palm branches beneath his feet. But his unequivocal statements are strangely modified by all the other authors whom I have quoted.

The transition from ignorance to knowledge is slow and tortuous, and almost past understanding. The way these authors constantly and insistently contradict themselves in the same sentence or on the same page reminds one of a politician provincially said to be "straddle the fence," or of what we used to call a "Good Lord and good Devil" sort of man. It is impossible to restrain a smile at such efforts as these to cling to the old, fearsome traditions, while sensing and being unable to deny science, reason, and common sense. Undoubtedly, these authors were once subjected to the frightful stories and the deliberate terrorizing of the child or adolescent mind and that is why these views are so ineffaceable, even when overwhelmed by contrary knowledge of the most definite character. How the young people for whom these books are intended can tell what the authors think about masturbation, I am unable to imagine. I have studied their statements and the subject, long and well, but when a man says, in one sentence, "The habit of self-abuse means ruin to both brain and body," and almost immediately says, "Don't worry. Don't become frightened at what the advertising doctors say in their lying circulars and daily papers. All their statements are lies and used to get your money and ruin your health and happiness," I am unable to get any clear notion of what he would have the young person think. But the quack doctors' statements are perfectly plain. When another says, "Masturbation tends to ruin strength and mental energy but nature soon repairs any damage that may have been done provided the habit is broken up," how does one know that he has received this saving knowledge in time? What inference is to be drawn from the remark that "Pimples on the face of a growing boy have no more to

do with these conditions, than a corn on the toe. Remember this truth. Self-abuse, kept up, will, of course, bring about a dirty complexion, pale face, trembling limbs and a general appearance of something wrong with the youth." I do not need to go into all the details of the various antitheses in these quotations. How it is possible for so many men, in such a short space, to so frequently and unqualifiedly contradict themselves is to me unintelligible. While the last author says that masturbation will not cause pimples, evidently trying to relieve the minds of young people who have been made self-conscious by such lies, he does not improve the matter much by saying in the next sentence that masturbation will cause a "dirty complexion, pale face, trembling limbs, etc." The next author is still in the stage where he asserts that girls who indulge to excess in the habit of masturbation weaken themselves, become anaemic and get a dingy, pimply complexion, lose their desire for normal relations, etc. Still he is careful to qualify his statement by the word "excessive," and later he says that the old scare methods are disastrous, and it is time that parents and physicians learn that "the injuriousness of the habit has been greatly, grossly exaggerated," and he says it is less of a sin to minimize the evil consequences than to exaggerate them. Another author, while saying that masturbation may cause physical and mental wreck, and in general characterizes it as "low, bestial, filthy, and degrading," immediately says that it is very important that he be not misunderstood and that it is undoubtedly true that the habit may continue years without producing noticeable deterioration of health, and he generously admits that this habit is less evil than promiscuous sensual gratification. The next in order, after saying that

masturbation, practiced in moderation cannot be considered pathological, and that it seems to be almost a natural phenomenon, and approves an authority who considers the practice practically universal, winds up by saying that it makes a girl "shy, offish, squeamish, repellent," and that it "weakens and sickens love" and is the cause of numerous distressing female complaints.

Perhaps it may be well to analyze a little more fully the statements of this last author, since his book is a pretentious one and written for the profession. His statement that moderate masturbation cannot be considered pathological and that it is almost a natural phenomenon, and giving statistics to show that it is practically universal, would indicate that this is not a very serious matter. But without stating what he considers this normal degree of masturbation, he says that "the habit once established presents an unconquerable impulse," and he gives a long train of symptoms produced by it. But can it be proved that any of them are produced by it? If all girls masturbate, why are only a few made "shy, offish, squeamish, and repellent" by it, why are not all prudish, following the same argument, and why does the woman whose mind has been freed from the shame and fear complex cease to be prudish; while the one retaining these complexes continues to be, though both may masturbate at the time, or neither may have done so for years? How can he say that masturbation is ever the cause of "painful menstruation, obstruction, ovarian neuralgia, or weakness," since for every case of these troubles claimed to be caused by masturbation, he, I, or any one can find fifty cases who masturbate as much or more and have none of these symptoms? As to "sexual irritation" I should prefer to call it a cause rather than a result of mastur-

bation, and can do so certainly as logically. The same remarks apply to "pruritis vulvae." Providing masturbation does enlarge the clitoris and nymphae, I am anxious to learn what if any pathological significance to attach to this phenomenon, but it certainly does not ordinarily cause any such enlargement. I have examined but one woman who claimed never to have masturbated. She had a clitoris of the ordinary size. I examined one who admitted that she had masturbated at least once a day for ten years. Her clitoris was smaller than that of the one who never masturbated.

I have examined not less than twenty-five women who had masturbated, as they thought, and as many would think, excessively from eight to twelve years, but not one of these women had an enlarged clitoris. I have examined many more women who claimed to have masturbated only on the rarest occasions, and one of these women has a clitoris somewhat larger than the ordinary. I know of a case of pseudo-hermaphroditism in a young person. She masturbates to some extent, and has a very large clitoris, but this is congenital and not caused by masturbation. If a woman has a large clitoris, which is very uncommon, she will undoubtedly masturbate more or less, at least in childhood. Later, after she begins to worry, if she finds the clitoris larger than in other women, she will ascribe this enlargement to masturbation, just as one case of mine was certain that masturbation caused valvular heart disease, and another believed, for fifteen years, that it caused scoliosis, and still another passed ten years in terror, fearing that it would cause pregnancy. What has been said of the clitoris applies equally well to the nymphae, only I might add that if masturbation produced an enlargement of the nymphae, certainly intercourse would do so,

so all married women would gradually acquire an hypertrophy of these parts, and prostitutes would develop an elephantiasis. He says that masturbation produces "hyperæmia of the vaginal orifice," and this, I confess, I am able neither to confirm nor deny. The part which he designates as hyperæmic is so insubstantial, evanescent, intangible, that I can form no concept of it and know no way of dealing with it in ordinary language. I can readily believe that the structures surrounding the vaginal orifice become hyperæmic, as the result of masturbation, for they are always so when there is sexual excitement, but it would take a more sophistical dialectician than I to discuss, with any coherency, much less to understand what is meant by hyperæmia of the orifice itself.

As for leucorrhœa and cervical catarrh, which he says are caused by masturbation, I think that any one of experience will agree that these conditions very rarely occur in girls or young unmarried women who, we know, almost invariably masturbate, but that both these conditions are very common in married women who have had children, but who have not masturbated for many years. Still, I have known four neurotic women whose sexual desire was of an almost constant character, but who, from fear and shame, refrained from auto-erotism almost entirely. These women all suffered from pain in the ovaries, prolapse symptoms and leucorrhœa. After resorting to moderate auto-erotism for a time, these symptoms entirely disappeared. He says that masturbating women complain of general weakness and palpitation of the heart. How could they help it after reading his list of symptoms, which is strangely similar to the lists in the ordinary scare books? He mentions treating a young woman Onanist of seventeen, who suf-

fered painful menstruation, palpitation of the heart, melancholy, and fear of death and also suicidal intentions. We all know that none of these symptoms, with the possible exception of painful menstruation, could possibly have been caused by masturbation, though fear of the consequences of masturbation has produced these symptoms in innumerable cases, from time immemorial. A similar analysis of the symptoms resulting from masturbation, given by any author who has drawn his ideas from the old sex literature, would give similar results. There ought to be some way to prevent statements so palpably erroneous going forth as the basis of sex instruction.

Practically every author except the first agrees that scare talk and quack advertisements have done young people incalculable harm. In so far forth they have discovered the truth and are doing a tremendous service to humanity in acknowledging it. Their next effort is to remove from their own books this scare element, which they know has done so much harm, but this is for them a delicate task. To begin with, they have apparently not yet gone far enough to be entirely free from this scare, which has at one time or another been a menace to nearly every one, and if they do recognize the truth about masturbation, i. e., that in itself it is ordinarily entirely harmless, they fear the result on young people, or they hesitate to oppose the prevailing public opinion. The delicate position in which they have found themselves has resulted in this most amazing and amusing series of contradictions which I have quoted. But this is only a sample of the books which I have on my desk. Scores of recent books, which I have, or which are on the market, exhibit these identical discrepancies. I think I have already said that they exhibit a most laud-

able trend of educated public opinion, now in the transition stage, but how the young people, for whom these books are intended can tell what the authors think about masturbation is beyond any imaginative flight of which I am capable. If the candid and unbiased reader will study these statements carefully and inform me if he gets any coherent idea from them as to what sex conduct for young people is correct, moral and safe, I shall be greatly in his debt. As for myself, had I not long ago become convinced, by unimpeachable evidence to the contrary, I am confident that these statements taken together would enhance rather than allay any fears which I might have in my mind as to the results of autoerotism of any variety and in any degree, though I would not wish, in the least, to detract from the evident good intentions of the authors. When, after a sufficient working of this leaven, the time arrives for a general acceptance of facts and reason and a rejection of ancient authority, individual accomplishment will be substantially increased everywhere. Then the wear and tear, nerve strain, anxiety and constant puzzling over personal sex problems, now so general, will be done away with, and all that energy can go to some useful purpose. Young women, feeling themselves unfit for marriage, or taught that it is an unimportant matter, will look forward to it as a natural and necessary end in life, or as the real beginning of life. When sex assumes its true dignity, young men who now seek in illegitimate ways the joys which only marriage brings, and those who feel themselves incompetent or who dread its responsibilities will consider a wife and children the principal things in life to look forward to. As one who earnestly strove to guide our student footsteps, often and fervently said in his morning petitions, " Has-

ten the day, O Lord!" when these things shall be!

Have I made it plain that legitimate happiness is a necessary cogener of health, longevity, altruism, morals and religion? Does any one fail to understand that ignorance and fear concerning sex have been ruthless destroyers of happiness through all time, and have been, consequently, a direct menace to health, long life, usefulness, and morality? Have I clearly shown that extreme austerity in religion or a prescribed superhuman virtue automatically will engender materialism and profligacy, and that the converse is equally true? It is unnecessary to say that both extremes are bad, since either will result automatically in the other, and from this, in turn, the other will result; and we all know, to start with, that licentiousness is bad. But without proving it logically, asceticism or extreme disdain of sex, is plainly more suicidal, even, than license. I think that no one will question that a mean somewhere between the two is right from any physical, moral, or religious point of view. The advocates of abstract, unbiologic virtue have continued to hold sway because our early-acquired sense of right has caused us to adhere to an idealism that was above realization in the fear that any lowering of the standard would cause our identification with license, which we know leads to decadence.

If we would get light from electricity we must have power, magnets, coils, rheostats, wiring and lamps. We shall get no light until these things are constructed and related according to certain immutable rules. Slight variations in voltage, lamps or other things are permissible, but we cannot change the general plan. There is a pre-established harmony in man that prohibits vital changes if we would obtain efficiency and longevity. A function so vital as sex can be modified

to some extent, but it can never be entirely emancipated from the laws of biology which govern it. We are beginning to learn these laws. I have shown the hesitating transition from the old ignorance to the new knowledge, which is now taking place. If the evils, inefficiency, neurosis, divorce, prostitution, degeneracy, which accumulated under the old system are to be corrected, the physiology and psychology of sex must be studied and discussed in the open.

At the risk of repetition I state some conclusions of my own, mention some investigators whose conclusions are similar and give some reasons for the position arrived at. I conclude that auto-erotism is the chief point of attack, since the attitude toward this practice has been influential in establishing the belief among the best people that all sex discussion is improper and that any sex expression other than for procreation is wrong. As regards auto-erotism, I conclude that it is impossible, from the nature of the case, to determine whether or not it does any harm to individuals who are congenitally diseased or deficient. As regards normal people of either sex, it is sometimes necessary and never does harm unless carried to great excess; but it is never carried to great excess by normal people unless worry and self-condemnation keep sex ever in the sufferer's mind. Constant worry about sex is as much of a sex stimulant as persistent, deliberate attempts to procure erotic stimulation. Great excess varies with the individual temperament and development, and moderation also varies with these characteristics. Once a day or six times a day might be great excess. Once a fortnight or once a day might be moderation. It is possible for once a day to be moderate, it is probable that it would be excessive. Ordinarily sex demands of married peo-

ple may be, with best results gratified two to four times a week. Unmarried people of similar characteristics would have as urgent demand once or twice a week, which might, if repression produced symptoms of severe discomfort, be gratified with perfect propriety, auto-erotically. Sex dreams in women and emissions in men often make unnecessary any conscious auto-erotism in the unmarried. A frank statement to one in fear of the results of auto-erotism, that the practice is harmless and nothing to be ashamed of, if one is making honest efforts at control, never leads to an increase in the practice, but always to a diminution. In case the practice has been replaced by a neurosis, explanations ordinarily will cure the neurosis, after which the practice is likely to be resumed with about half the frequency that existed before the neurosis. Sublimation, or dispersion of the sex impulse, into various channels of thought or endeavor, almost invariably will reduce, but seldom or never entirely control, sex desires in a virile man or a sexually mature woman. Marital difficulties are usually due to sexual ignorance or misunderstanding. These can often be corrected by the parties themselves, after they have established sufficiently confidential relations. If they themselves are not successful, an experienced physician generally will have little difficulty in effecting a complete reconciliation. Marital relations among conscientious people are more likely to be too infrequent than too frequent. So-called female frigidity is almost invariably a misnomer. The apparent frigidity is due to shame, fear, or ignorance, or all of these combined, in wife or husband, or in both parties. Some investigators in sex fields agreeing substantially with these conclusions are Emminghaus, Griesinger, Ellis Herbert, Forel, Sir James Paget, Woodruff, Brill,

Thiernich and Näcke; and numerous other investigators are approaching this position.

These conclusions are the result of a knowledge of the intimate details of the sex lives of several hundred apparently normal men and women and of several hundred neurotics. The attempt was made to study only such normal people as were in good health, successful, and of the highest moral standards. Ten years ago these conclusions were tentative. Rapidly accumulating evidence since has invariably confirmed them. Application of these principles to young people in my own family and outside, and to married and unmarried people of both sexes and all ages, has given surprising results in absolute accord with these conclusions, and there has been, so far, no single exception.

In the choicest archives of the greatest country in the world, in the most portentous declaration ever made, in a document signed in courage, faith, and determination and sealed in blood, we read that "all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness." The founders of this great republic and their successors realized that the greatest agent to promote freedom, equality, and happiness was universal education. To that end our policies all have been directed until, in no nation in the world is there such a universal distribution of knowledge as in our own. The one department of instruction which has been under a permanent ban, though there is no law, reason, or justice for it, is that which deals with the intimate details of family life, the organs of generation, and the act of procreation. The Constitution provides for freedom in the establishment and exercise of religion, for freedom of speech and of the press. Yet

this ban on education in the most fundamental things of life, things which, more than all else after the establishment of free institutions, influence the life, happiness and usefulness of every one, is the result of religious dogma conceived prior to the Middle Ages. I have shown how all philosophy concurs in the belief that happiness in a legitimate way is a legitimate goal for all mankind. Our patriotic forebears recognized this in the Declaration of Independence. I have said enough to demonstrate, though most people already know it, that ignorance in sex matters is a ruthless destroyer of much legitimate happiness. Ignorance in agriculture, in politics, in the mechanical trades, in the professions, anywhere, in short, means incompetence and misery. Sooner than in other fields does ignorance of the fundamentals of life lead to these results. The most esoteric student and the most ignorant man or woman is bound to admit that this ignorance does exist. This fragmentary philosophy would be incomplete did I not urge some method of repairing this blighting defect in our otherwise superior educational system.

There are those, the world over, who advocate sex education in the public schools. The Mannheim conference years ago declared for this, and this system has some support in this country. To a limited extent and in special cases this may be a proper course, but it can have no general application with us at present, and probably never. Proper instruction in sex matters never can come from young unmarried women who have no clear ideas of their own as to proper sex conduct, though married teachers and school superintendents, who have long studied these matters with an open mind, are often competent to give such instruction. Still it is doubtful whether this instruction ever can be given to

classes of boys and girls together, or to either separately. Sex instruction must be given to the individual or to small groups, for the present, at any rate. The qualified educator always should be ready to discharge his obligations in this particular to those young people who come within his influence and who do not otherwise obtain proper sex advice. Parents are naturally the ones first to instruct their children along sex lines, but here too we meet an obstacle. Until a generation has matured and has had children of its own, after sex instruction for young people has become general, parents are likely to do more harm than good with this instruction. Still, there are now some properly informed and others capable of acquiring the necessary information. All such should be convinced that to evade instructing their children in these vital matters is nothing short of criminal negligence. Since there has hitherto been no preparation for sex instruction in the medical schools, physicians, through no fault of their own, start with little more knowledge than the laity along these lines. It is no less their duty to acquire speedily the proper information, and their special training in scientific matters generally, and their special facilities for acquiring such knowledge render their obligation to the public greater than that of any other class. No squeamishness should prevent an attempt on their part to discharge this educational and sociological duty to patients, friends, acquaintances, and all who appear to be in need of proper advice. Clergymen are peculiarly adapted for acting in such an advisory capacity. Their obligation to fit themselves and to instruct, as far as possible, the young of their respective parishes is little less than that of the physician. The abolition of self-consciousness and prudery and the increase in con-

fidential relations between men and women generally in matters pertaining to their inner lives will more readily enable society to detect and ostracize the wolves in sheep's clothing, which always will be found in all professions and callings. Educated men and women everywhere, outside the groups which I have named, should study sex phenomena, calmly and sanely, and extend the knowledge which they acquire to those in need, within their spheres of influence. Churches, medical and legal societies, and social organizations, by recognizing and encouraging legitimate investigation, and by demanding general instruction, should be the principal agents in overcoming ignorance of sex. The cardinal thing in sex instruction, as in anything else, is to tell the truth, and if one is halting between two opinions, he should give both, and let the individual choose for himself.

I have given my special beliefs in other places, but, in general, children before puberty can profitably be given little more than plain and simple statements in addition to answering truthfully their questions. Reasons must be given later. It is of great importance that young people be brought into confidential relations with their elders, and that the almost instinctive fear that they have of asking for sex information, be overcome by judicious reassurances. The scare element should be abolished entirely from sex teaching. There is pretty general agreement that it does no good, and there is definite knowledge that it does incalculable harm. All sex philosophy and teaching should be based, as far as possible, on fact, not on opinion. Experience shows that there need be no fear of the consequences of telling young people all that is known, especially after they are well advanced in the pubertic period. All legitimate sources of knowledge which are open to their elders should be

made easy of access for them. It must be remembered that, until general sex education of young people has long been the rule, there will be great need of such education among adults, married and single, of all ages and of both sexes. The old ideas die hard, but I would say, finally, to those who still cling conscientiously to them, that their position can be kept tenable, and the truth and efficiency of these ideas maintained in no other way than by the careful study of people and the observation of the results of the acceptance of these ideas. The only way to refute my ideas or similar innovations is also by a study of the results of their application. We all look and hope for something better, but, until that time shall come, I propose to stick to the bridge that has carried many safely over.

APPENDIX

I

CRITICISMS AND ANSWERS

1

I STATED in the introduction that I had been criticized very lightly for the position taken in a former book, *Rational Sex Ethics.* Since that time, I have become aware of a few rather severe, perhaps virulent, criticisms of that book. These were not unexpected, knowing as I did the prevalence of the old ideas in these matters. That there are so few such criticisms is a sure indication that people are beginning to think for themselves, rather than to depend entirely upon ancient ideas. Nevertheless, I think it may be of use in promulgating a more general education in sex matters, to enter upon a short discussion of the most violent criticism which I have seen; not in self-defence, but to help make clear a position, which it is perhaps difficult for one not accustomed to independent thought and study, to understand:

Though finding many things to approve in this book, the present reviewer must regard it in some respects as neither rational nor ethical, only amazingly sexual.

Among the commendable features are the following: the recognition of the grave social menace of venereal diseases; the rejection of all forms of promiscuous intercourse; the importance of preparing children for adolescence and parenthood; the value of modern religion in meeting the issue; the avoidance of the coitus interruptus in marital relations; the importance of advising individuals rather than

lecturing to audiences; and the rejection of all quack literature and remedies.

Highly objectionable is the permission of "auto-erethism" (i.e., masturbation), the vulgar frankness with which details of the sex life are presented, and the method of arriving at the so-called ethical conclusions.

One of a dozen statements concerning auto-erethism is: "If the patients were married the problem was settled, if single or widowed, a solution was found by removing the stigma of sin, vice, or immorality from occasional auto-erotic relief when attempts at sublimation were inadequate" (p. 271).

If I quoted passages to prove the obscene character of the book, which prints in minutest detail the erotic confessions of normal and abnormal men and women, it would not be proper for this magazine to circulate through the mails. Never has my mind had such a prurient bath, and I have heard Forel lecture and read Krafft-Ebing. First, I regretted having agreed to review the book, and then that I could not review it without first reading it.

The method of arriving at the result that masturbation is not injurious is that the middle-class persons, selected for their virtue, who answered a questionnaire, admitted the practice but denied any injurious effects. Did they not then lose self-respect? Were they not uncomfortable in the presence of the opposite sex? Did they not expend the vital fluid that the physical system would largely have absorbed? Did they not stimulate unnaturally the secretion of semen by mental masturbation before the act? What would a masturbator call an injurious effect? And this in the name of biological and Spencerian ethics!

The ideal method is also the best; absolute continence until marriage, involving purity of act, word, and thought. Impurity of thought is weakness in the central citadel of the soul. There is no sex necessity, say many reputable physicians, including Professor Howell at Johns Hopkins. If not, permission to defile soul and body is neither rational, nor ethical; not rational, for the reason, by re-directing attention, should control instinct; not ethical, for self-defilement is against conscience. Right physical and mental regimen reduces surplus semen to a minimum, and this sur-

plus finds nature's relief in sleep, when, as Hawthorne says, the conscience sleeps.

The author was born in 1866. The preface was written at 43 (1909), yet for some reason the book was not published till 1916. The author is a physician, superintendent of Pine Terrace, and is one of President G. Stanley Hall's pupils. He uses and approves Freudianism, in a modified form. Woman suffrage is rejected as inimical to woman's function. The book is loosely and unsystematically written. On page 325, line 2, "peform" appears instead of "perform." Man is here presented not so much a rational animal capable of self-control with a sense of right to be respected at all costs, but a kind of barn-yard cock with one hen, without respect even for the period of gestation. — Literary Editor, American Social Hygiene Association.

My critic makes an admission that there are some good things in the book, coupled with a disposition to misconstrue meaning, and the assertion that it is obscene in its language and immoral in its teaching. Of course the book has to be read before one can decide, and opinions are so different. There are fifty to one whose signed statements, personal statements and literary or medical criticisms show that they in no wise consider the book obscene or of immoral doctrine. If one is looking for obscenity, suggestiveness or coarseness, I would ask him to compare my critic's last sentence with any expression of mine found in the book. When I read this to my wife who, as I said in the preface, type-wrote the entire book for me, she said, "You are incapable of expressing yourself with any such vulgarity and coarseness as is shown in this sentence." She also said, "People of this kind think that because there is pleasure in sex, and a natural desire for it, there can be nothing right or good in it." She ought to know something of the older ideas, for she was a minister's daughter. She still plays the church organ and sometimes takes even

me along to simulate singing in the choir. Really, this last sentence, aside from its own vulgarity, entirely distorts the spirit and meaning of the whole book.

It is something of a paradox that a journal supposed to be devoted to social welfare, to welcome discussion and investigation, whose readers and supporters are usually both broad-minded and altruistic, should furnish a criticism more narrow-minded, more severe, and more opposed to social betterment than anything that has appeared in the last year and a half, in the lay or medical press. Since this critic is anonymous, he may pardon me for saying that I am not quite sure that his mind is perfectly clean. He certainly takes the method usually used to camouflage this defect by prating about the uncleanness of others in a way thought to draw attention from one's own remissness. I would not charge that he is consciously aware of this, any more than I would claim that the Kaiser is aware that his precipitation of world war and devastation was from motives of personal fear of loss of power and personal injury, rather than for the purpose of German aggrandizement; but this defence reaction is well known to all of us who have studied the human soul, and Morton Prince has shown it in a masterly way in his *Psychology of the Kaiser*. I would suggest to my friend the reading of this little book, then that he make the proper substitutions and see where the analogies will lead him, or her, if the critic is a woman. If he will go to some modern psychologist and coöperate in an analysis of his own mind, he will learn some things, hitherto unsuspected, which may temporarily alarm him concerning his own "holier than thou" sort of personality. I charitably consider that his present unconscious defences are against early fancied, now unconscious,

transgressions of some kind. Commonly, however, there are unconscious defences against the mental ravages of known deviations. One little illustration will suffice: a former patient of mine whose instincts were moral and religious had his will power so weakened by mistaken ideas of sex, ideas similar to my critic's, that he proved unfaithful to his wife and became immoral with a woman associate, who also had correct moral and religious instincts, but whose strength was not sufficient to prevent temporary abdication from her high principles. After this lapse, these two people, always solicitous for others, always conscientiously active in church and society, redoubled their efforts to keep people right and to turn people from wrong to right. Neither of these delinquents had the slightest hypocritical design. They knew not why they made these extra and desperate efforts toward the spiritual and social betterment of others. They had committed conscious wrong — there was an unconscious effort to compensate for this by accomplishing as much good as possible. I would suggest to such critics that the criticisms would be more effective if more judicial and more readily substantiated. Reason is better than vindictiveness, emotionalism, or prejudice. There is a large body of men and women today who understand better than I the defence reactions to which I have alluded, and when they see a particularly virulent attack or any excessive emotional frenzy in criticisms of this kind, they smile and say, "Here is a case of early transgression or fancied transgression, later repressed into the sub-conscious and now exhibiting a fear or defence reaction;" or, again, "Here is a case of conscious transgression with an unconscious attempt at compensation." They attach little significance to the utterances of such an one until

he has been subjected to a thorough psycho-analysis. Here again, the individual is not to blame but the fault is in the error of early thinking, which set a seal of secrecy and prudish reticence on those intimate facts of our lives which are generally not unworthy or shameful unless we ourselves make them so. Frankness and honesty characterize the disclosures from the sex lives of those superior men and women who form the bulk of my cases. These things are "amazingly sexual" only to those who have attempted to deny, ignore, or proscribe sex. The results of this latter line of thinking are analogous to the train of serious symptoms, familiar to every physician, following chronic constipation in those whose excessive delicacy and extreme refinement have made proper attention to the elimination function seem vulgar and nauseous.

This critic's attitude toward the erotic experiences of others reminds me of a case I saw recently. A man who had become a victim of the alcohol habit and who wished to be treated, sent for me to treat him. His wife was sick at the time and unable to care for him. His brother, who was the only available nurse, said, "I cannot attend to him now as it is just time for church, and I have no sympathy for him any way. Why doesn't he stop it himself without treatment the way I did?" I asked, "How long did you drink?" He answered promptly, "Until I was fifty years of age and the power of God saved me." The picture which I drew of his brother continuing an unwilling drunkard another fifteen years and of his wife passing the same period in misery and suffering, waiting for the providence of God, when his slight sacrifice might at once remedy the evil, and my characterization of him as a disgrace to the church, a narrow and selfish egotist, brought unex-

pected apology and recantation. There was some good in this man, though his willingness to lie supine in the " everlasting arms " and the comfortable idea that faith without works was sufficient had discolored the good in him past recognition.

If this man who criticizes me is not a woman, he may be like the only one of my male cases who denied all those experiences which I have been classed as obscene for recording. The contemplation of these biographies doubtless furnished the medium in which his mind " had such a prurient bath." Otherwise, he is like our man who was impatient to get to church to thank God for saving him at fifty from the identical sin which his brother was struggling alone with at thirty-five.

I also have read Forel and Krafft-Ebing, also Bloch, Tarnowsky, Roux, Fournier, Lidston, Morrow, Ellis, Moll, Malchow, Sturgis, Hühner, as a preliminary to my investigations, and have listened to Freud, Jung, and Ferenczi. There is something relevant in his apology for being compelled to read the book and his ignorance of much of its contents. He speaks of persons answering a questionnaire as if I had dealt with strangers or men of straw. He will find it stated that practically all my facts were obtained through confidential interviews with people who were well known to me; very few of the cases on which the book was based gave written answers. He says I based my opinion as to injurious effects on the opinion of my cases. Though the book plainly tells him, I will again explain how I arrived at this conclusion. My own judgment supplemented by the opinion of the community as to a person's morals, health, and ability, was the basis of my conclusions. The opinions of the persons themselves are given for what they are worth. I illustrate: a man

at sixty-two was worrying excessively over the injurious effects of practicing masturbation when he was sixteen. He had raised eleven healthy children, was then, and is now, at seventy-four, a church deacon in deed as well as in name, he had been successful in business, he was the central figure in his community. I saw no reasons for granting his claim as to injurious results, and he saw none after some early bugbears were removed from his mind. Another man of sixty had worried much all his life and felt that he had suffered much harm, yet he had never been sick and had had a very enviable business and literary career. Any one of sense would have realized that his claim that he had been injured by masturbation was preposterous. A woman of thirty and another of fifty, each with healthy families, each happy and in perfect health, both moral and social pillars in their community, could conceive of no harmful results that had come to them from former auto-erotism, neither could I; but a woman of fifty who worried herself into a grave neurosis on account of auto-erotism, and recovered completely in a few weeks' time, with nothing but mere talk for treatment, seemed equally free finally to herself and me from any injurious effects. In her case, fifteen years has helped to strengthen this judgment. The above is my method of deciding as to the harm of auto-erotism, and the careful reader will have no difficulty in ascertaining this from the book itself.

The critic's questions as to the loss of self-respect, etc., merit a little attention. Certainly they lost self-respect, any one can read it there in their own words. How could they help it, after reading the literature which I criticize in the chapter entitled " Extracts from the Popular Teaching in Sex Matters," in that book and in the chapter entitled " An Incipient Philosophy "

in this volume. They certainly were uncomfortable in the presence of the other sex, and of course they did expend the vital fluid if they were males, and if females, there were similar occurrences; but when he (or she) asks if these fluids would not have been otherwise largely absorbed by the physical system, it is another question, and starts back with Hippocrates and Galen. There are many theories that the system absorbs unexpended semen with beneficial results, and undoubtedly there is truth in this, to a certain extent. The facts are, that emissions occur regularly in many continent males, and voluptuous dreams with orgasm just as regularly in many continent females. After these experiences those individuals who have passed the alarm stage are at their best physically and mentally, just as married men and women are at their best when moderate regular intercourse is indulged in. Some people do not have the nocturnal experiences at all, or with any regularity, even some who are both continent and virile. These are, as a rule, in great discomfort, feel inadequate and incompetent, are confused and erratic until they marry or have some sexual relief. Practically all people of both sexes are in better health, more moral and more efficient after marriage. On the other hand, excessive intercourse or masturbation at times seems to produce weakness, instability, and incompetence, the same condition that we find in those who are born with little virility, or in those of strong virility after long-continued, excessive restraint.

"Did they not stimulate unnaturally the secretion of semen by mental masturbation before the act?" This expression is hardly intelligible, as it involves several questions. There is a species of masturbation called psychic-Onanism in which the whole process is

mental. In ordinary masturbation and in intercourse the process is partly mental and partly physical. Deliberate attempts to fill the mind with erotic pictures by reading, by indecent shows and by the aid of the imagination, will increase the production of semen, but unless there is already some accumulation of semen strong effort is required to fix the mind on erotic subjects. This effort is seldom made except by those of a low or lascivious turn of mind. People of good purposes strive rather to keep their minds from these matters. This is impossible for those whose minds are constantly burdened with shame for having practiced, and with fear of the results of masturbation. Among the people I have dealt with I should say that nine-tenths of the unnatural accumulation of semen and other sex products came from this cause and perhaps one-tenth from their conscious efforts in that direction. Sex excitement and erotic imagery result just as surely from worry and fear about sex as they do from deliberate, sensuous daydreaming, and the worry is ever present, while the imagination is only reinforced or determined in this direction when already there is some physical stimulus behind it. I have repeatedly stated in the book referred to and in this that sex excitement, erotic images, production of semen, etc., were all reduced about one-half in the ordinary individual when the mind was freed from the prevalent shame, fear, and uncertainty in regard to masturbation.

The sex excitement may appear to originate on the physical side or on the mental, but after its occurrence, either acts as a stimulant to the other, but I believe that the primary stimulus which leads to excitement originates in the accumulation of sex elements in the physical organs.

In spite of the most idealistic attitude and a proper fear of the venereal consequences of promiscuity, absolute continence till marriage seldom, if ever, occurs. This universal deviation from the standard of ancient idealism may be ascribed to willful departure or to the compulsion of nature. With my evidence at hand and a firm belief in man's general effort for right conduct, I am forced to believe the latter. True, many reputable physicians say there is no sex necessity, but just as reputable ones, and I think many more of them, say there is. I know of but one way of settling the question, and that is by a comprehensive examination of the inner lives of men and women. I have devoted some time to this pursuit for many years. Professor Howell, whom he quotes as one of the greatest authorities, is all that can be claimed for him as an expert in the laboratory teaching and didactic teaching of physiology, and, as a human personality, there is none more capable of inspiring the deepest admiration. As his pupil, I remember him as most kindly and courteous, entirely unaffected and yet, though very young, a past-master in all physiological technicalities; but I remember him more especially as a very young man, taking his charming young wife and beautiful baby almost daily for an airing in the suburban part of a certain university town. My wife and I, also youthful, were expecting our first baby at about this time. Both he and I have probably lived normally and happily since that time, thus admitting sex advisability at least. He, from long experience with scientific technicalities, from books, experiences, and men argues that there is no sex necessity. I, from a large experience with men, and from some slight study of books, science and myself, argue that there is. I

should be glad to see his evidence, and I know he would treat mine courteously.

No! The book was not published for many years after it was written. There were two reasons. First I disliked myself, and my wife disliked to have me appear antagonistic to that ultra-idealism in which we were both nurtured (though any intelligent reader will perceive that there is no real antagonism between those beliefs and my present doctrines). The second reason was that, when I did become convinced that publication was a duty, publishers were not then convinced that the public would deal kindly with such innovations.

Finally, I think this critic may be a woman, for three reasons: first, my wife and daughter-in-law said right away that this critic was a woman; second, the sentence, "Never has my mind had such a prurient bath," reminded me of a woman's criticism of Dr. Hall's *Adolescence*, which I quoted on pages 335 and 336 of *Rational Sex Ethics;* third, after what was evidently a very superficial reading of the book, the critic takes the trouble to note that on page 325, line two, the letter *r* is omitted from the word *perform.* Now, my dear critic, I am sorry that I cannot mete out adequate justice to the offenders. My wife, who read much of the proof, has already been severely lectured, and if I could locate the compositor who committed this glaring outrage, he (or she) should be subjected to the severest castigation.

In justice to myself, I think it proper to add here three or four reviews which have appeared in medical or lay journals, whose standing needs no comment of mine. I certainly appreciate their kindly words, which were more than I had a right to expect.

In the present flood of literature on sex topics, it is refreshing to find an author who writes from the point of view of the general practitioner and who has endeavored to secure his material from normal persons rather than from the abnormal, the eccentric or the criminal classes. Dr. Robie seeks to discuss some of the perplexing problems of sex relations in a common sense way without obscuring his meaning by the complex terminology and fantastic theories of many writers in this field. He is even able to discuss psychoanalysis dispassionately and, without going to the extremes of the Freudian enthusiasts, to recognize the value of many of Freud's theories. The numerous case histories given are well selected as illustrations, and in many cases will be recognized as analogous to those encountered by most practicing physicians. While not intended to be either complete or final, Dr. Robie's book can hardly be overlooked by those interested in this subject.— *Journal of the American Medical Association,* August 4, 1917.

A Physiological and Psychological Study of the Sex Lives of Normal Men and Women, with Suggestions for a Rational Sex Hygiene, by W. F. Robie, A.B., M.D., Superintendent Pine Terrace, Baldwinville, Mass., sometime fellow at Clark University, Boston: Richard G. Badger, pp. 356, $3.50 net.

This is a compact, handy volume of convenient size to slip into a handbag or overcoat pocket. The style is easy and the author is forceful and original, showing a wide knowledge of the subject and a keen appreciation of evidence.

There is no question that the sexual function is, next to nutrition, the oldest and most difficult problem of human relationship. Prostitution, polygamy, promiscuity, purity and pollution are yet indeterminate factors in the problem of civilization. It is refreshing to find a writer willing to take up the subject on the evidence presented by human experience, accepting the demonstrated truths of science and giving no undue weight to theological dogma and philosophical speculation. It is a work of profound interest on a fundamentally important subject, and is very properly " for sale only to members of the medical and legal professions." — *Journal of the National Medical Association.*

The word "rational" in the title of this book is relevant, in the first place, to the method employed. The discussion is based upon an inductive study of material obtained in part through the author's medical experience and in part through questionnaires filled out by "what is considered the better part of the middle class." The questionnaires seem to have been in many cases supplemented by personal interviews. The outcome of the inquiry indicates a far greater frequency in this class of auto-erotism and a less amount of promiscuous relations than has ordinarily been supposed. The author is convinced also that the evil consequences of auto-erotism have been greatly exaggerated and that the fear of evil consequences has frequently been the worst factor.

In the second place the term "rational" might be applied to the recommendations of the author, if we understand by rational what is removed from extreme. While opposing utterly promiscuous sex relations, the author emphasizes the positive values of vigorous sex life. His clinical advice to many persons both normal and neurotic, in which he has employed methods similar to those of Freudian analysis, seems to have yielded highly beneficial results.—*International Journal of Ethics,* January, 1918.

II

RATIONAL SEX ETHICS FOR MEN IN THE ARMY AND NAVY

It is difficult for one to consider even briefly ordinary questions, or even fundamental instincts, in these days of world strife. The feudal despot of Potsdam, daring the abyss of utter destruction for the sole avowed purpose of making the world subject to the caprice of a madman, threatens all that centuries of heartbreak and bloodshed have taught us of democracy and the golden rule. Nietzsche's accursed psychopathic philosophy, exemplified in Bernhardi and put in practice by William and the Potsdam Government, challenges all comers and disdains all traditions of Pitt and Gladstone, Washington and Lafayette, Garibaldi and Lincoln. The haggard remnants of Belgium, Servia, Armenia and Roumania, disrupted Russia and suffering Italy are before our eyes. The flower of the young manhood of England and France is being fed to the Moloch of Prussian Militancy and autocratic egoism. Men from every calling are starting forth with the godspeed and prayers of their women. The older men and the non-combatants are trying to get into the game, each and all eager to serve to the utmost in the unavoidable, last Titanic struggle of light with darkness, of liberty and civilization with coercion and barbarism. All efforts are united to win the war which must be decisively won for justice, decency, progress and happiness for the generations yet to be.

Still, this Nemesis of war and destruction will not leave half so many scars, we all know very well, as will the incidental suppression and misdirection as a direct result of war's exigencies of the most fundamental of all instincts, the sex instinct. We all dread, for ourselves and others, the temporary and permanent separations, the heartbreaks and longings, the blighted homes and solitary lives, which inevitably must result in this country, as have already resulted in others, on account of the war.

Along with all the ideal in family life, in art, in religion, and in ordinary aspiration, we must consider the foundation of all these things, the physical, material side. Everything has a subjective and objective, an ideal and a material side; and the sex instinct is no exception. Our army is fighting for those transcendental, immutable principles of the idealist — freedom, equality, happiness; but this were impossible did we not consider the physical and feed, clothe, arm, equip and train our boys. We inevitably lose some in battle, more from unpreventable disease, but more yet from ignorance or diffidence concerning the laws of life. Nothing calls for a calmer, saner thinking than for ways and means to prevent and minimize the vast inroads made or to be made into our sexual conventions and moral ideals by the transient or permanent changes necessitated by this world war. But how can we seek remedies if we do not know the disease? How can we discuss freely and intelligently the tremendous sex problems which now confront us, if we have an excessive prudishness, an almost complete ignorance and an intense fear and disgust concerning the whole subject?

Preliminary to any full and complete discussion should come a plain statement of some things incom-

pletely comprehended or entirely unrecognized. The sexual instinct is primal and came long before the ideals of love, music, painting and all the rest of those things which have grown out of it, and which are now placed before and above it. This may be well enough if it is not done to the complete ignoring or entire exclusion of the original force which is always present.

The sexual instinct is much older than man, and arose, as some suppose, from tension or pressure of semen or fluids in testes or glands, leading to a desire for relief or evacuation, similar to one for urination. Others suppose that accumulation of semen or other sex elements stimulated spinal centers, thus causing sex excitement.

Nowadays, we all know that not only organic impulses to evacuate and spinal excitation of the organs themselves, but psychic imagery and craving always accompany or are part of the sex instinct and impulse. All normal and most abnormal human beings possess this instinct. It begins somewhat in the earliest childhood, increases at puberty, is strongest through young adult and middle life, and declines gradually in normal old age, commonly having some slight expression up to the age of eighty or ninety years.

The traditional, ecclesiastic view saw this instinct as a self-sought depravity rather than the mainspring of all life. The individual's power of control was thought to be absolute, but love of pleasure and self-indulgence led to error. Absolute continence was thought to be easy, at any rate possible, at any time of life, in either sex, under all conditions. Any infraction of this rule, either in promiscuous relations or in auto-erotism, until the church united the man and woman, was regarded as criminal, vicious, and disgraceful; though after mar-

riage, much license was considered necessary and any amount permissible between the contracting parties. Auto-erotism was considered more destructive, vicious, and disgraceful than promiscuous relations. These ideas are obsessions in the minds of most good people today, though there is now pretty general agreement among the educated and experienced, that the opposite of most of these old notions is true.

The sexual instinct within us is an unquenchable force which leads in its proper use, to the highest ideals and accomplishments. Even health, happiness and longevity depend largely on its proper use. Many students of this subject do not think control or continence for any long period is possible. Some of the most serious and thoughtful do not consider it advisable in the best interests of the race. I quote from Dr. S. Herbert's book on *Physiology and Psychology of Sex* (Pub. A. & C. Black, Ltd., 6 Soho Sq., London, '17, pp. 120 and 121):

"Instead of asking the question whether abstinence is possible, it would be much more pertinent to ask whether, if possible, it would be good. . . . Holding up too long love's vitalizing power, may lay barren the whole personality. Abstinence, then, which does not allow for the natural growth of the erotic emotions, far from being a true ideal, must be condemned at best as an 'empty virtue.' Indeed, the idea of sexual abstinence is an ill-conceived notion which cannot be sustained either on physiological or on spiritual grounds. . . . The sex instinct is as natural as any other fundamental human instinct. . . . The erotic emotions form the proper basis of even the noblest and purest love. We cannot starve the one without, at the same time, preventing the blossoming of the other. . . . Conti-

nence, instead of aiming to miss love, should rather be a disciplined cultivation of love. It is self-control which forms the central idea of chastity. . . . A sane use of the gifts given us by Nature, in sex matters as much as in other relations of life, is the only wholesome rule of conduct."

Promiscuous relations are known to result in the dread diseases, syphilis, chanchroid and gonorrhœa. They also encourage departures from our wisely adopted monogamic custom which with proper fostering ought to become an instinct of the race. Masturbation, or auto-erotism, is now known and stated by all experienced physicians to be harmless, at least when moderately practiced. Epilepsy, insanity and all other diseases are now known never to have been caused by it.

What relation, you say, has all this to you and me? Why do I, in the midst of numerous obligations to family and nation, sit down at odd moments and try to reason sanely with you and try to give you a true perspective in sex matters? Why do I try to make you understand the sex instinct as it really is, what it means for all of us, not what some well-meaning, ignorant, Utopia-minded theorist or religionist of old thought it would be wise for it to be?

I repeat some things over and over to bring home to you the present need of clear, honest, practical thoughts and words, and why, now if never before, every one should give some concentrated thought toward solving the problems arising out of the sex instinct. What will it profit us to win this war for democracy, to establish those American principles and institutions which all of us are willing to sacrifice or die for; if they are to be the inheritance of a barren world? We make sacrifices for children and children's children. We shudder

to think of the young men who will not come home to beget children, and we sorrow for the young women who will not be mothers; but we all know, beyond a peradventure, that this necessary sacrifice is small, this grief is negligible in comparison with the sorrow, distress and destruction attendant upon other tragedies. Countless men will return corrupted, diseased and impotent. Countless women will be prepared for the surgeon's knife, made helpless invalids, and left forever barren to lead henceforth lives of shame and misery.

Syphilis and gonorrhœa, the sport of mediæval Europe, the anxiety of the nineteenth century, the Nemesis of future generations! Again, sexual desire or instinct among those of us who are striving to be pure and above reproach, in the last century, unquestionably has brought more human shipwreck, more mental and neurotic disease on men and women than alcoholism or perhaps than all other causes put together. We have kept our heads buried in the sand. What will happen when thousands, yes, tens of thousands, of the most intimate of human relations, meditated or consummated, are rudely dissevered by the blast of the war trumpet? Male infidelity has been a tremendous problem and a great sorrow to the moralist, to the altruist, and even to the sinner. What of the future?

Nervous and hysterical women have begun to be a threatening cloud on our horizon, and I say to you authoritatively that worry, fear, or desire, or some disturbance relative to the sex instinct has been the cause of the infirmity in most of these women who, all honor to them, are usually the best and the purest that bless the earth. If you hesitate to follow me, digest the fact that seldom, if ever, does a prostitute have ordinary nervous trouble. On the other hand, nervous women

are almost invariably pure-minded, and often become neurotic from being too pure-minded. I have known many just such cases. If now nervous women are almost a menace to our national health, for the reasons given, what will you say and what will you think when you look into the future of homes broken up, of sweethearts separated, and with many a youth's day-dream forever a will o' the wisp?

We have come to the point where all must study the practical side, whether we are ministers, doctors, laymen, wives, mothers, or sweethearts. We no longer can conscientiously put these things aside and wait for a "more convenient season." Within a week I have talked with officers in the army, with members of the clergy, with business men, with mothers of boys in the service. All agree that everything legitimate, both on the spiritual and physical sides, must be done to safeguard our young men in training and at the front against the desires, temptations and seductions which beset their leisure hours, if we are to have a sound race of men and women after their return. I do not underestimate the spiritual or religious side, and as a clergyman told me recently, it will be a great help. It kept him from women, but he admitted that it did not keep him entirely free from conscious incontinence. I am free to admit the same truth.

The Y. M. C. A. is a tremendous power for good, and we are doing all we can for it. It will give comfort, home-life, and amusement to the boys; but though it reduce desire, keep somewhat from tempting situations, and direct the mind into healthy channels, it will not entirely kill one of our strongest fundamental instincts.

If anything is likely to do this, we had better now

humble ourselves to the Kaiser; for a eunuch has no sense of right or justice, and will not fight for principle. A man without the sex instinct will not fight at all, but will run like a sheep. We have some sheep here, but they will not be with the boys in France. The Salvation Army, the Red Cross, the Knights of Columbus, and many other organizations, many far-sighted chaplains, some sterling officers tried in the fire and not found wanting, will help to preserve our citizen army. They, however, will be but a drop in the bucket, when even now thousands are invalided home or incapacitated, not from wounds on the fields of honor, not from the natural diseases of camp life, not sterile from mumps, but from syphilis and gonorrhœa — the pox and clap of the vernacular — the bane of civilization, more destructive than bullets for any army.

I make a plea to every red-blooded man, to heed the adjuration of one of old to "think on these things." When you have thought, read and meditated; when you have sloughed off the theory of the ancients; and when you have absorbed the scientific dictum of modern biology and the common sense philosophy of honest, progressive men; then "act in the living present, heart within and God o'erhead." Let no false modesty assail you, let no consideration of misinterpreted motives deter you! Think of yourself as you are, stripped of your shame, secretiveness and prudery. Think of yourself as separated from wife or sweetheart, away from home, trained to greatest physical efficiency, with periods of the most strenuous work and exertion, with the extreme nerve tension that must accompany night alarms, screaming shells, falling comrades, friends captured,—

all this alternating with short periods of rest and relaxation, freedom from responsibility, warmth, and abundant food.

You all show plainly now, I see it every day under the veneer, what you choose to insult by calling animal nature. (We will not quarrel over the indignities heaped upon the force which is the source of all life and all that is sweet and pure and beautiful in life.) Delicious strawberries, eggs for the epicure's breakfast, pork at any price,— all come, when you think of it, from foulest sources,— if you look at it in that way. But "handsome is as handsome does," and I fancy that if inanimate things were animate, and consciousness did originate in or below the very clods of earth, the dung in the sty and the unæsthetic hen have all rejoiced at their products and themselves,— necessities and blessings to man.

If you feel and exhibit your self-styled carnality now, what would you feel and show under the above pictured conditions? I know well what in time my own condition would be, and I, from the supposed placidity of over fifty, look back on a life of unusual strenuosity. In early years I experienced the usual trials and failures of the ordinary youth striving to be continent and determined at all hazards to avoid promiscuity. Not even since marriage could I stay from home several months at a time, as I have on different occasions, without suffering extreme punishment. Oh no, nor could you, my brother man, if you have within you red blood or genesic glands such as would make you acceptable as a soldier. I talk plainly, do I? Perhaps so, but you all know that it is "the truth, the whole truth, and nothing but the truth." Any of you who do not know this to be

true, deserve the pity, not the contempt of all good, strong, virile men and women.

Are these truths something of which to be ashamed, or to be proud? Could we win the war without the optimism and vigor of sex? What man would face suffering and death if not for home, women, and children? What woman would send a man forth cheerfully if not for home and all that home means? You know, deep down, that these are the things to be proud of in man or woman. You are beginning to know that it is not beneath your dignity and mine to study and understand them. You will agree with me that man can arrive at "full-orbed perfection" only by proper knowledge of these primal and positive, most deeply implanted, most necessary and most pleasure-fraught gifts of an all-wise Creator.

What shall I, a father, tell my son in the army? First, what should or could I do in his place? What shall you, a husband in the army, tell your wife at home? Remember first, her hunger for you after long absences,— a hunger which you know was at times more intense even than yours for her through the years you have been together.

A friend, the other day, asked a man who had two sons in the army if he were worrying for fear that they would be maimed or killed. "No," he said, "that's the least of my worries, that would be inevitable, in the line of duty and with all honor, but I fear something infinitely worse." The man was not a doctor either.

Thousands of fathers and mothers have the same, identical fears today. The necessary sacrifices of this war are appalling; but the boys step out with readiness, and we follow up their efforts with resolution and cheer-

fulness. But the unnecessary depopulation, the blinded, the halt, the maimed, from avoidable venereal disease give us all a shudder to think of.

Honestly, though I know that all are human and likely to err, that the seductress may get at some of mine in an unguarded moment, yet after all possible allowances, I wish that all fathers and mothers in this land could feel as easy and safe on this one point of the sexual perils as do my wife and I in regard to our four boys in the service. I hope, however, that I may say without egotism that they are all above the average in brain, brawn and virility. These boys know my life and their mother's life before they were thought of, when they were conceived, and after they were born. They know that sex is no disgrace, that a struggle for continence is necessary, that lapses resulting from excessive vigor are no disgrace; but, chiefest of all, they know that any lapse, any incontinence which harms or degrades another, which renders them unfit to look into the eyes of the girls they are engaged to, which makes problematical the prospect of offspring and necessitates a probability of disease, is unethical, disgraceful, and the source of greatest misery for them all. They know that when the battle was too hot and temporary defeat or abdication was inevitable, their nearest of kin, and most people of good repute, gave ground in such a way that with the same dominant purpose and with more force than ever before, they returned again to the fray, after each reverse. Am I overconfident in believing that they will make use of the same tactical means in dealing with the sex problem that I, and you, that men and women generally, have used who get somewhat above the murky, miasmal swamps yet full of unenlightened humanity?

This may be a long peroration, but I think it no unpardonable dilation on a most important and now very acute source of anxiety. We all agree that nothing in this world will so injure you or all the rest of us as any sexual promiscuity. Think of the ideality of continence if you wish, I do; but I know also that there is a real, ungovernable sex necessity at times in the lives of all normal men and women. However much you think about the ideal and the æsthetic, I beg you not to omit entirely the physical and the practical.

Paul said, "It is better to marry than to burn." Paul was a casuistic reasoner in the days when ascetic ideals were paramount. I might paraphrase his statement and I do so, with all reverence to him and to his great Master and Teacher. "Auto-erotism is better than to prostitute yourself or her," is my statement. Paul's observations probably were largely general, mine are largely specific — not necessarily in the venereal sense — but I have before my mind's eye thousands of the unpublished pages of the lives of men and women who have struggled long and well with this question.

Both the statements above are tantamount to saying that some legitimate concessions must be made to sex. If sex is inevitable, paramount, omnipresent, and irrepressible, then some relief is justifiable ethically. We all know that moderate relief is not only compatible with health and sanity, but sometimes a necessity to insure these. We now know, also, and all of us should teach, that the lax morals and venereal perils resulting from promiscuity are the worst curses to moral and physical man. There is no alternative. There is only one course, after our premises. Moderate auto-erotism is, under obsessing sex promptings, neither debasing nor deleterious. If one fights a good fight, prays hard and

works hard, whether the working is fighting, knitting, or preaching, and succumbs sometimes to the inevitable, there need be no shame in the acknowledgment of these things. The soldier returning from the front after following this philosophy might proudly say, "I have carefully and prayerfully cared for the talent which the Lord placed in my keeping, and have done the best I could to preserve inviolate the life force, shown through the sex instinct."

If one desires confirmation, would he prefer as authority the guesses of the ancients, restated over and over again, in so many of our well-meaning, though dangerous modern books of sex-instruction; or would he prefer to believe such eminent scientists, altruists and physicians as Eminghaus, Griesinger, Ellis, Herbert, Forel, Sir James Paget, Woodruff, Brill, Gilbert, and scores of others? He might obtain some solace by taking this proposition to any elderly, honest, experienced physician, and, for that matter, to almost any honest, thoughtful man or woman who has grown above the trammels of dogmatic tradition.

Shame on our civilization, that these things were not, I can almost say, are not, whispered about in our colleges, medical schools and universities! Many a young man and many a young doctor procures his entire sex knowledge at the highest price in a brothel; and the fault is not his, but that of his father, his doctor, or his teacher. Go honestly into your own life and any lives that you know accurately about, then come back, and agree with me and say so; or find something better, and I'll agree with you and burn the book.

III

ADVICE FOR THE NEWLY MARRIED

I HAVE already mentioned that a good share of this book is made up of incidental, daily occurrences, i. e., concrete cases which have come to my notice while I was engaged in the writing of it. I have been told of what may seem to some a trivial, but which in reality is a very important case, just as I am finishing these chapters; and, though the parties involved are a thousand miles away, I am going to give what I know of it, and the best solution I can, from my very insufficient data. A bride of a few months, who is a friend of a member of my family, also a young married woman, confided in the latter to the extent of explaining her difficulties as a bride. This bride knew there was something wrong, from her husband's attitude, and also probably from hearsay information. This was confirmed by talking with the other young woman who had had a perfectly normal experience, i.e., she had had a perfect orgasm at the second intercourse with her husband, and thereafter had almost invariably had complete satisfaction whenever intercourse occurred, which was three or four times a night, two or three nights in succession when they were together every two weeks. It seems that the bride, as I shall call her, was much troubled and anxious, since she was unable usually to have any pleasure in intercourse and ever to have an orgasm. She knew that her husband expected and longed to have her enjoy him as he enjoyed her. She

also knew, for he had been manly enough to tell her before they were married, that he had had previous experiences with other women. He knew something of the art of love and made such efforts as he could to awaken her erotic nature. This was all to no avail except that at times, when he attempted to awaken her desire for intercourse by titillating her clitoris, she would almost instantly have an orgasm, and of course no further desire for anything sexual at that time. He was very ardent and could not, or would not leave her alone at any time except at the menstrual period. He was precipitate and could delay the orgasm only a few minutes. Conditions were such that she did not wish to immediately become pregnant (though she wanted babies as much as any woman), and they practiced interrupted intercourse, or withdrawal. When the reverse of the ordinary position was tried she had some erotic feeling but never an orgasm. This is about all the information she gave to her friend who told me the circumstances; and I told her that this was one of the neglected, small difficulties of early matrimony that was probably the most frequent cause of divorce, infidelity, and neurosis. I ventured the opinion that if all the facts were known, everything could be quickly and satisfactorily adjusted. My name and my experience with these matters, as well as my optimism in the present case were mentioned to this bride; and as a result I add a note, just received, which gives a little information in the bride's own language:

Things are no better yet — in fact much worse. Last week it caused considerable unhappiness to both of us. I try so hard to be aroused and sometimes I really think I could come, but I can't. Am just about dead after trying. Last week, for several nights I just couldn't bear

to have him touch me. It made me cold all over and finally, feeling sorry for him, I compromised, but I was so desperately mean and cranky that he didn't finish and wouldn't talk to me the next day. Oh, but he was cold to me and that almost broke my heart. I don't get much satisfaction any more by his touching me and am only aroused occasionally by the way I told you, which is the only successful one for me (reverse position). If Dr. Robie could do anything for us I can assure you it will never be forgotten. You know everything about us and can tell him. Look at H.'s wife. She is just like me and she is in the family way. Please write soon. Will tell Dr. R. anything he wishes to know.

Now I am going to try, with such facts as I have, to explain matters to this bride and her husband by letter, if this chapter may be called a letter, so that they can work these matters out for themselves. It will be plain to all who read the foregoing note that, if I am successful in my guesses, the other young couple referred to there, whose case is about the same, may also be able to solve their difficulty. I hope my professional readers will be altruistic enough to spread some of this information, (which I assure you is worth consideration) judiciously to the young people in their own immediate circle as they start on life's journey together; information which a censorious and prudish public, which has itself become neurotic and prudish from lack of it, forbids them to read for themselves first hand, though this same public seems to delight in their wallowing in the gruesome and sensual details of a suitcase mystery, a Richeson case, a Thaw perversion, or a Lesbian suicide.

Let us begin with the husband. We know he has had some sexual experience before marriage. My guess is that he had his experience almost entirely with professional prostitutes, or possibly some slight experience

with some girl worked up to a high pitch of erotic excitement. In the former case, the prostitute would perhaps pretend to enjoy the intercourse; but every effort would be made to make it as short as possible, either to escape from the humiliating situation which had no pleasure for her, or, if she were past the womanly stage, and of a mercenary nature, in order to get rid of the one whose money she had received to get ready for the next paying admirer. If he also had experience with a woman in uncontrollable erotic fervor, she would also probably soon be through with him, in this case because she would have soon become completely satisfied and quiescent. Let us assume that the young man has no idea of the time needed for a perfectly normal, virtuous girl of eighteen, newly married, to become erotically enthused and completely satisfied sexually; or for that matter, for a normal woman of any age, though she may be of a very erotic nature.

A medical man informed me recently that it required sometimes three hours for him to completely satisfy his wife. He did this, not only because he knew it was necessary for her health and most pleasant for her, but because in satisfying her he got, as all men do, his most profound pleasure. This would seem an exaggerated case, especially as this man has been married twenty years and has several children; but I could give fuller details of many others, and one in particular, where the time required is never less than half an hour and at times two hours is required. We also know that this young man is precipitate; he may be able to control the coming of the climax or orgasm three minutes or fifteen, but not probably more than that; after the climax is reached he probably has no disposition to repeat the process and may fear to do so, for there is a popular

notion to the effect that repetition is injurious. Many men have told me that they could not repeat at once, as erection would subside and all desire would cease. A little concentration of attention and realization of necessity enabled them to repeat the act at will one or more times until their wives were satisfied. I know very well a man who, when he was young and his wife was slow to enthuse, being desperate on account of her nervousness and crankiness, loving her and longing to have her happy with him in every way, often repeated the act three or four times without once withdrawing. This was difficult at first, but it soon became easy and before very long such repetition was unnecessary. This man and his wife are both unusually happy and absolutely healthy and the wife has no nervousness and crankiness after the lapse of nearly thirty years; but they started off just as this young couple are doing, on a course which would inevitably have resulted, but for intelligent remedies, in invalidism or divorce long before this.

As a rule, a young married man who is strongly virile and deeply in love with his wife will seek intercourse with her nearly every night. She will chide him and think that this is all he wants her for, and she will perhaps have no pleasure at all, or very little. If he schools himself to repeat the act two, three, or four times without any appreciable intermission, or until his wife reaches the climax, he will not be so ready to keep importuning her every night for intercourse, whether she is sick or well, or in the mood or not; and mark my word, if he follows the above outline she will not be likely to refuse him when he does ask. She is likely before many years to do some of the asking, herself, unless he is a good reader of signs and forestalls her in

the asking. But this method is not often necessary. Think a little; a man usually has to pay court to a woman weeks or months before her nature is awakened or she is in love with him enough for him to propose to her with any prospect of a favorable answer. After engagement, the woman, who usually desires to delay marriage, grows more reconciled as their intimacy deepens by closer contact. Men forget that woman's nature does not essentially change after marriage. It is a long road, before marriage, to the first kiss with a normal, virtuous woman, but who who has paid the price regrets it? It is some distance after marriage, to the first intercourse which the woman desires or demands, but no man ever complains of the time or hardship involved in the attainment of this summit of marital bliss. All the things necessary to get the first kiss, and many more, are desirable and often necessary before the wife asks or welcomes the husband's sexual advances. He must control his erotic feelings for a time, even if they seem overpowering. He must learn that, though a man may become almost instantly aroused and ready for intercourse, a newly married woman never or hardly ever exhibits this phenomenon. Embracing and kissing and gentle handling are preliminaries to further intimacy with all normal women; and if we stop to think of it, a man knows this instinctively before marriage, though many of them forget it after. What man does not remember with shame a desire, which some have not successfully resisted, to get his hands upon his fiancée's breasts or beneath her clothes? This instinct should be controlled absolutely before marriage, but it would surprisingly lessen the number of divorces if it were more often remembered and heeded after marriage.

I have talked with but three married women out of

several hundred, who did not delight in having their husbands gently hold their breasts and kiss or titillate their nipples. This is often a sufficient preliminary to intercourse if followed ten or fifteen minutes, but the majority of wives wish also their husband's hands in gentle dalliance with their more private parts before intercourse. Nearly all girls have some experience with masturbation in which the clitoris is manipulated and is the center of sensation. Whether they do or not, this is the organ that must become excited before they desire intercourse. Without excitement in the penis a man would be useless in intercourse; so is a woman whose clitoris is quiescent, so far as any pleasurable results for her are concerned. We have spoken of some possible deficiencies in knowledge or errors in practice on the part of the young man. Now let us speak of the bride.

She was very young, possibly frightened so much that at first there was no room for sexual feeling, especially since there was evidently considerable haste on the part of her husband; but we know that she is perfectly normal, for she had an orgasm at times when he touched her clitoris. Having this orgasm so quickly may show that she had some mental reservations, (thinking the whole process was not right or nice,) which were temporarily overcome by his maneuvers. She may worry because of the harmless practice of masturbation, which all boys and practically all girls have had some experience with, though girls are longer in getting at the truth of the matter and over the feeling that there has been some moral transgression of which to be ashamed, or that some physical calamity is pending as a result of this practice. If this is a factor, the sooner husband and wife talk over and dispose of these foolish worries which

have no basis, the better. If she thinks there is anything wrong or to be ashamed of in the preliminaries to sexual intercourse between husband and wife, I can assure her to the contrary. Perhaps she has had some special daydream, or erotic imaginings which have come upon her as a result of some story, show, or erotically stimulating scene which she has witnessed some time in her girlhood. Often these imaginary scenes are troublesome to deal with, for the woman thinks there is something wrong about harboring such thoughts and she cannot have erotic feelings without them — they have grown to be a habit. She should not hesitate to invoke the old pictures if they are necessary, and, if they are repugnant to her, later, with her husband's assistance or that of a trained psychologist, unravel the cause of these imaginary scenes and thus get rid of them.

Her present condition, as shown in the note, which is worse than the first, is entirely the result of worry and dread over her non-success in sexual matters. She must first of all realize that her condition is not at all serious and stop all worry. This in itself will help her much toward becoming entirely normal. There is no question whatever but that a young woman such as she is, with a considerate and honorable husband who loves her dearly, may become in a short time absolutely normal and perfectly happy. Her irritability and his coldness are entirely due to the present conditions. Their present state would grow rapidly worse until chronic unhappiness, neurosis, or serious rupture resulted if things were allowed to take the course which has begun; but the young woman and the young man both are in love, both know that something is wrong, both ought to now realize that it is a small difficulty, both wish to have this difficulty rectified and they will

try to be considerate of each other until they find the remedy. If they do not find it in these suggestions they will give me, or some one, more information and the solution may be found instantly.

I will now advise a specific plan of action for them, basing my judgment on what little I know of the case. First, let them talk this letter and all these matters over very freely and frankly with each other — and be sure to understand that, while their trouble will surely result seriously if nothing is done, and that while there may be some discomfort for both in getting adjusted, it is really a very simple matter after they become entirely familiar with each other's personalities and are absolutely confidential and unreserved with each other. They must stop all worry and go to courting,— a kiss after breakfast, and one just before, in short, at all convenient seasons when away from the public eye. He should sit much on the sofa with his arm around her and her head " pillowed on his breast," as the novels say. They should try to avoid a crossness and coldness that is due entirely to their present sexual maladjustment and which is not wholly avoidable until they are completely adjusted. Still, if they fully realize the reason, they will be more charitable and not take little things too much to heart. He should not urge her to intercourse against her will, but she should cheerfully let him try to make intelligent attempts at least twice a week, and for his comfort and disposition, she should see to it that, though she may not get satisfaction the first few times, he gets complete relief at such times. Before beginning intercourse he should hold her breasts gently, perhaps touch her nipples lovingly, then titillate her clitoris gently,— unless this brings an orgasm at once, in which case he should not repeat this, but start inter-

course after the first preliminaries, being in the reverse of the ordinary position, or in any position which proves to be the natural position for them. Intercourse should continue very slowly and if he cannot at first wait for her to come, let him do so and continue his embraces until he has erection and desire again. Then let him continue slowly, always trying to bring the penis in contact with the clitoris (which is the sensitive little organ just above the opening of the vagina), while they are both making the movements of intercourse. If he is very percipitate, it will be well for him to lie perfectly still and let her make the movements when and as she desires. He will not have much success with her if he practices withdrawal at this early stage of their married life. It is sure to be bad for one or both parties if continued long at any time in married life. I should advise if there is not success at first, that they should not nag or be cold or cross to each other when they have finished their attempts, for it is the fault of neither of them; the fault is ours and that of their parents, and that of the public in general. We should have told them a great many of these things before they were married.

If there is any little anatomical peculiarity in either, it may have to be seen to. If there is something I have not thought of, which is unusual in their case, more advice will be necessary; but I fancy that, if this does not solve the difficulty, a list of more minute details from both husband and wife, with the thoughts in childhood and youth and at the present time about marriage and sex, would enable me to guess correctly and find a ready remedy next time.

IV

QUESTIONS AND ANSWERS

Within a week, I have received a letter containing some questions on sex subjects. It is from a highly educated man about sixty years of age, whose life has been spent in educational, literary, and public work. His character and morals have conformed in every way to the highest ethical standards. He has taken great interest in sex education for the young and has written pamphlets of instruction for young people. Many other educated, earnest, altruistic men and women have asked me similar questions about the most intimate relations of life. All this indicates a tremendous amount of ignorance of these essential things among people who wish and will make every effort to do what is right in sex matters, if they know what this is. If this man has not learned these facts after raising a family and after a life-long experience with young people, and after special study of sex subjects, it is clear that people in general do not know these things. In fact, none of us know some of them. How can I better elucidate some things which I do know and express opinions which are the result of study and experience than by answering the questions in this letter, and some queries which rise incidental to them, as best I may, summoning to my aid facts from the histories of normal and nervous people whom I have long known and whose statements I can vouch for?

The letter follows:

My dear Dr. Robie:

I want you to know that you have written an unsually strong book on a very important and much slighted subject. I'm not sure I'd want boys and girls under twenty to read it. My eyes have been opened wide as to the possible prevalence of sexual desire and its satisfaction. A few questions have occurred to me, suggested mainly by your book and partly by my many years' contemplation of this matter and observations also.

You speak of "moderate" masturbation being in most cases harmless. What do you mean by "moderate"? Once a day, once a week, or even, as one of your patients admits, six or seven times a day? Does an emission always follow masturbating? What I mean is, does manipulating the genitals without consummation constitute masturbation?

What is an orgasm? I have no medical books and the dictionary is not clear. Is it the sensation of pleasure one has while manipulating his or her privates? I can't quite express myself. In your description of the hysteria case you refer to her having several orgasms a day. Does this include the pleasurable sensation while emission is taking place? I don't know much about the sensations felt by the female. In the case of a boy or man, can he have an orgasm without an emission? If one *can* have pleasing sensations without emission is it possible by regulating the manipulation to prolong the sensation almost without limit? Is this more or less injurious than allowing an emission?

I infer that this hysteria case was one of nerves. Is it safe to infer from this that nervous people may masturbate with impunity, say once or twice a day? If any ill effect were to follow, would it be heightened or lessened by avoiding an emission and manipulating the parts with a more or less mild pleasure resulting? These questions are suggested by your book, coupled with some observations during a long life as an educator. Thank you for elucidating these matters,

Sincerely.

What is moderate masturbation? We may as well include intercourse, and ask also, what is the proper

frequency of indulgence for the married, since you who read this and who wish to teach your children, are generally ignorant along this line and have often wondered over and prayed to know whether your own habits of life were right or wrong. Not understanding what is proper sex expression may lead to disastrous results, even in those happily married.

Let me illustrate. A man high in affairs, prominent in the church, with a lovely wife and several fine children, at the acme of his physical strength and virility, nevertheless, always had worried over the supposed disastrous effects of what I should call moderate masturbation in youth. He always had made strong attempts at repression, but for a number of years there had been periods when he masturbated three or four times a week. He felt now that any use of his sex powers had a tendency to reduce his mental efficiency. He gained this idea many years ago from quack advertisements and from reading the ordinary books on sex subjects. As his work required a very active brain, he denied himself, in spite of tremendous desire for his wife. His wife, being a normal woman who had reached the stage of full sexual development, also had strong desire for him; but she, learning of his fear of debilitation and supposing him to be right, like a true wife, sacrificed her own feelings and made every effort to conceal from him her own natural and ardent desire. He kept up this habit of control until he suffered intensely physically and became a chronic neurotic.

He had, as a business associate, a mature, unmarried, well developed woman of young adult years, who also suffered from desire, and longed for love, as does every normal woman. She fell in love with this man, the more naturally, probably, because of his perfect and re-

strained virility. (A woman's intuition commonly penetrates to these things, and every one knows that a perfect woman is always unconsciously drawn to the strong and virile man, just as she is repelled by the weak and impotent, regardless of the mental attainments, moral qualities or abundance of this world's goods.) I do not know whose was the greater fault; but they fell, though both earnestly desired to be right and moral, and both professed this desire by earnest church and social work.

The anxiety over this state of affairs brought on the man a complete nervous collapse, with severe depression, crying spells and suicidal ideas. I obtained his story, explained that his foolish ideas in regard to normal sex relations were without foundation, and told him to have relations with his wife from three to five times a week, after having ascertained from her that this frequency would be not only acceptable but very desirable. I insisted that he should do as he already had determined that he ought to do, and immediately sever his relations with the other woman.

Then I sought out the other woman, who, though from force of love and strong desire had surrendered herself, yet constantly suffered from a guilty conscience and was herself anxious to break off their relations, though she felt that to do so might break her heart and ruin her life. I did what I could to help her regain her self-respect, and also gave her hygienic suggestions for her future sex life. I told her that a certain amount of auto-erotic relief probably would be necessary for one of her ardent nature and full development breaking off completely from a life of sexual adjustment, if she would avoid neurotic complications and physical suffering. This woman, whose tears of shame and sorrow

and gratitude fell copiously during our interview went and " sinned no more."

These things occurred many years ago, but as yet no nervous disturbances or other disharmonies have occurred in any of the parties concerned. What I wish to impress from this illustration is that ignorance of the first principles of life led this man to be unfaithful to his wife, to disgrace himself in his own eyes, and to tempt another woman into error.

When I told him to have intercourse with his wife from three to five times a week, I already had gained a pretty good notion of prevalent customs in this matter. I also remembered Martin Luther's advice to the married, of two or three times a week, as proper for sexual congress. I have seen a tremendous amount of suffering and inefficiency in the best sort of married people from being too continent. I have no doubt that among the very ignorant and the very rich, the reverse is often true. I cannot be too emphatic, however, in the statement that many of those people who have every wish to live correctly and who do so to the best of their ability and knowledge, but who become partially inefficient and suffer consequently from nervous diseases and from constant mental strain and physical discomfort, in spite of the most intelligent, earnest efforts at sublimation or repression of the sex impulse, are too continent. I quote very briefly from the histories of a few out of the many people I have known.

A man, well educated, of high mechanical ability, and his wife, an accomplished musician, married sixteen years, with two healthy children, have been happy and in excellent health. Neither are of very ardent temperament. Often there is an interval of a week or ten days between sexual relations, which may then occur

two or three times a week, followed by another interval of comparative abstinence. Their relations always are mutually satisfactory. Before marriage, both masturbated to some extent, but their minds were early set at rest on this score.

A university professor and wife, both highly educated, hard working and with minds of the highest order, made a study of these matters. Both masturbated somewhat before marriage, both worried over this; but were relieved from worry on investigation. They have one robust child, are ideal in their home life and are useful and popular everywhere. This young wife told me that she considered it her absolute duty to be free enough from care and from the exhaustion of household work to be ready to anticipate and participate in mutually satisfactory sex relations about three times a week.

Another educator of note discussed with me sex matters soon after his marriage. Both he and his wife were of very ardent nature. Before marriage his wife had masturbated daily for eight or ten years. He had pursued the same practice for a time, but had abandoned it as the result of fright from sex lectures and quack literature. He then sought clandestine intercourse occasionally when repression seemed impossible. He contracted gonorrhœa, abandoned all promiscuity, and was pronounced cured by a physician before marriage. Both he and his wife had suffered keenest agony over their sexual aberrations. Freed from this, to a large extent, and deeply in love with each other, they had sexual relations almost daily for some years. Later, either would respond at any sign of desire in the other. Now, after nearly twenty years, both desire and fully enjoy relations from once to three times a

week. This union has been perfectly ideal, both parties have been in perfect health, and they have several absolutely normal children.

A professional man about seventy, married at thirty, had been told, at the age of twelve or fourteen, by an older boy that occasional masturbation was not harmful, and he resorted to this once or twice a week up to the time of his marriage. Since marriage, intercourse has occurred with about the same frequency. He and his wife have had a long, strenuous life of usefulness and are now surrounded by children and grandchildren in abundance.

A clergyman and wife, married many years, and with a good sized family were in a most unsatisfactory condition. They were living together, but he said he was in Hell, and she certainly ought to have been in a sanitarium. I talked with this woman four hours, and within a fortnight he told me his Hell had been changed to Heaven. She became perfectly well and happy, and has been so over six years. It seems that this woman who had, like most nervous women, the highest ideals of purity, had, from the teaching of older girls and irrepressible sex desire, been led to masturbate a few times a month during her girlhood and young womanhood. She had arrived at the opinion that everything about sex was low and degrading, that she herself was unfit to be a wife or mother. Nevertheless, she had married, with the resolution that intercourse should be only for the purpose of procreation. She broke this rule somewhat, but postponed each sexual embrace until her desire was irresistible and her husband's desire had compelled him to masturbate for relief. The interval was usually two or three weeks. I cleared her brain of some old-fogy notions and made her believe that it was per-

missible and moral for them to have intercourse as often as they had the inclination, provided it did not interfere with their health, happiness, or usefulness. All these things increased an hundredfold, and they began to have and still have relations from two to four times a week.

A young woman who had been, from the age of sixteen, nervous, frail, and self-condemning, on account of masturbation when repression seemed impossible, in spite of hard study, high ideals, and religious work, became obsessed at about the age of twenty-two, with sex imagery. These constant sex imaginings probably resulted from the natural increase of sex ardor, likely to occur at her age, coupled with the fact that a young man had shown her marked attentions, which had come to nothing, as he married another girl. She was in a deplorable state of nervous depression, and all efforts to control constant imaginings of sex situations with this young man and others were unavailing. I told her that nature was nothing to be ashamed of and that, though repression to a certain extent was right and advisable, it was wrong when carried to the extent to which she had carried it. I told her she ought to marry, but she would never be able to if she persisted in her struggles as she had been doing. I said I should respect her just as much, as would every other decent man and woman, if she resorted to enough auto-erotic relief to control her obsessing thoughts and her physical discomfort. She tried this once a week and improved greatly, but still suffered from insomnia and constant headache. Then she tried two or three times a week, and the most magical change ensued. Several years have passed, and she has been, up to date, reasonably happy, self-supporting, and in good health.

Another woman of liberal education, who had had sexual shocks in early youth, from contact with a man much her senior, and who had masturbated later to some extent became neurotic and suicidal from shame and self-condemnation over these things. Explanations were given, her self-respect was regained, she allowed her long-repressed sexual feelings some expression autoerotically, frequently for some weeks, and then about once a week except at the menstrual period, when these experiences occurred three or four times on successive days. She gained in weight, resumed her work, began to look forward to a home and children, and altogether became the picture of a perfectly contented woman.

A man of twenty-six had symptoms similar to those of the young woman above. Accidentally and spontaneously he had begun to masturbate at twenty. He was highly educated and read, not the quack, but medical treatises on these subjects. He felt certain of moral degradation, and confident that he would become insane. He immediately adopted, after some explanation, what I considered a sensible view of the matter, and gave up his too strenuous repression. He masturbated two or three times a week from that time until his marriage, a year or two later, and he is still well and happy.

I have given samples of several classes of men and women. I might multiply the cases from each class almost indefinitely from my own records, and I know that others who have dealt with these matters could do the same as I, but these are enough for illustration. I should say, from the above and other experiences, that moderate masturbation was about the same as moderate intercourse, and that no absolute rule could be laid down for either, since people differ so much in

virility and in the rapidity of life changes. Once a fortnight would be moderate for one, possibly once a day would be for another. Still, both would be extreme cases. Two or three times a week are still, I think, as in the time of Luther, the frequency with which strong desire may be safely gratified in a large majority of people of both sexes, whether single or married; but the stimulation to sex activity in married life is such that more frequent relief is necessary than in the unmarried of equal sex capability. Auto-erotic relief once or twice a week, when desire is strong, too strong for resistance, ought to be safe in the unmarried and ought to be sufficient, in one who is intelligently striving to be continent.

Taking up the other questions, the word *orgasm*, in medical terms, is used to denote the spasmodic, rhythmic contractions which occur at the height of sexual pleasure in either sex. At this time, the expulsion of semen occurs in the male, and a discharge of mucus from the glands in the vulva and vagina in the female. Following the orgasm is relief, disappearance of desire, and temporary exhaustion in the male, and often the same sequence in the female; but many women, and among them those most virtuous and normal, desire and need slight additional stimulation after the first orgasm, upon which occur one, two, or more orgasms in rapid succession, followed finally by complete abatement of sexual desire.

Self-induced sexual excitement to any extent is technically masturbation, but it is usually understood that an orgasm is produced. However, I have been told by hundreds who have masturbated that they had done so many times to the extent of pleasurable sensations and even to the verge of an orgasm and then, by force

of will, foregone the climax. This had been done because of the prevalent belief that the danger of masturbation lay mostly, if not altogether, in the loss of semen in the male and in the acme of excitement in the female. Some have postponed the orgasm for a time in this way frankly to prolong the pleasurable sensations. This withholding of the orgasm is at the basis of the doctrines of the Oneida Community, who claimed to practice intercourse without emission of semen in the male and without the attainment of the orgasm in the female.

Karezza, a book written by a woman physician, advocates the same thing, the purpose being to spare the woman too frequent pregnancies.

Another book, entitled *Zugassent's Discovery*, is devoted to the advocacy of the same practice. I, myself, have recommended that a man should, at times, refrain from reaching a climax, or orgasm, when he finds that his wife, at that time, cannot accomplish it, and also I have advised delay on the part of the husband until the wife was ready for the climax. Undoubtedly, there is neither any harm nor much benefit except for the psychic satisfaction, to the man himself, from this procedure, but there is undoubtedly great benefit to the wife. If the orgasm is always withheld or if there are very frequent, long periods of unsatisfied sex excitement, although after a time abatement of desire as a result of exhaustion may occur, there is no actual relief of the sex glands nor a restored equilibrium such as occurs after every completed sexual act. In these cases, harm may be done to the nerves of the parts, and perhaps to the entire nervous system. It is my belief that the members of the Oneida Community or the other cults committed to this practice did have orgasms now and then by mas-

turbation or otherwise and that no one of strong virility could induce protracted periods of sex excitement, covering a long period of time without occasional complete relief in an orgasm without serious harm resulting. On the other hand, I have known of couples deficient in virile power, or advanced in years to have, for years, regular periods of sexual enjoyment without orgasm, and so far as I could judge, this was beneficial rather than otherwise.

Concerning masturbation in a neurotic individual, it is safe to say that usually a neurotic differs little from the ordinary normal person except that he has undergone sex shocks in childhood, or he has stronger moral scruples concerning his inability entirely to repress his sexual desire. The worry about this frequently is the sole cause of the nervous trouble. At other times repressed, sub-conscious experiences cause the trouble. When conscious repression has been extreme, or where hysteria or obsessions or phobias have been substituted for desire, which is temporarily absent, sex relief possibly once a day for a time, in either the single or the married, seems almost unavoidable if the person is to get rapidly over the nervous condition. This frequency, however, is desired or is necessary only for a short time when relief once or twice a week or less is all there is demand or necessity for. If you take the flashboards off the dam, the water that has been held back must go over with a rush in large volume for a short time. Then only that which comes in from the stream which feeds the pond flows over. The same thing occurs when, by wise instruction the check to unnecessary restraint is removed and the long pent-up sexuality seeks frequent expression for a short time. No orgasm occurs without emission, though, after a long

period, there may be a disappearance of desire and sensation. Space does not permit further question and answer in this connection, but there are many allied topics which could be discussed with propriety and profit by parents and their married or marriageable children.

V

IS CONTINENCE NECESSARY TO THE HIGHEST ACHIEVEMENT?

Most writers on sex subjects assert that strict continence must be observed during prolonged mental efforts, or when preparing for or accomplishing difficult physical tasks. This is advanced as a rule of universal application. I have not enough evidence to refute this teaching altogether, but I have absolute proof that there are numerous exceptions to any such rule. While it is abundantly demonstrated that prolonged effort, psychic or physical, by an individual in a state of semi-starvation, or in extreme temperatures, tends to reduce or abolish temporarily the sex impulse, while it is without doubt true, also, that many people whose sex natures are subnormal may use all the superfluous sex force by sublimation in other forms of prolonged effort, and while it may be that some strongly sexed people are able to use the entire sex surplus in the sublimation incident to mental or physical endeavor, nevertheless, repeated observations, made on actual people, convincingly establish that there are at least very many exceptions in this last class.

A man who had studied these matters carefully and who had made repeated observations on himself for many years, became thoroughly convinced that he underwent periods of great physical strenuosity much better, that his efforts could be more prolonged and better sustained if the usual regime, which included mar-

ital relations several times a week, was adhered to. It also became convincingly evident, when difficult and prolonged mental work was in progress, that there was always an increase in the sex impulse. If this were resisted, and continence, or practical continence, observed, the work became arduous and irksome, and the result of little value. But when nature was heeded and marital relations increased considerably beyond the usual frequency, he did the best work of which he was capable, and did it with ease and enthusiasm.

A teacher of much experience, whose work, of course, is prevailingly mental, reports, after repeated experiences in a state of repression alternating with a state which he believed to be that of conjugal license, or even excess, that in the latter condition, in spite of his convictions, he performed all his duties enthusiastically and well; while in the former state constant irritability, absence of enthusiasm, and a low state of efficiency characterized his attitude and his work.

Several college students of both sexes have reported that ordinarily the sex impulse was under excellent control, auto-erotic relief being sought, perhaps, once or twice a week in addition to occasional emissions or other of the sex manifestations of sleep; but when difficult examinations were being undergone or prolonged thinking was in progress, sex impulses would invariably show an automatic increase. If these were repressed, the work seemed much harder and the results much less satisfactory than when auto-erotism was increased for a period corresponding to that of increased mental work. After repeated experiences there was no doubt whatever that, with more frequent sex expression, the work was done much more easily, with a greater sense of well-being, and the results were incomparably more creditable.

A young woman who had the nocturnal sleep manifestations of sexual dreams with orgasm about once a month, and who, in addition, allowed herself auto-erotic relief, consisting of one or two orgasms once, or possibly twice, a week, during a week of difficult examinations, had persistent erotic feelings on Monday, followed by an auto-erotic experience in which there were two orgasms. All anxiety disappeared, and the examinations for the next two days went with unusual smoothness. Again, on Thursday afternoon, preceding a most difficult examination set for the following morning, she suffered from unusual and distressing sexual disturbance which she finally quelled by an auto-erotic experience culminating in five orgasms in rapid succession. She had never had, previously, any such erotic experience. Immediately after this, she felt calm, self-reliant, and in perfect form.

On the following day she passed very creditably the examination in which she had expected to fail, and all the rest of the work of the week went smoothly. Next week she had no erotic disturbances and was not at all tired or nervous, conditions which invariably had been present on former similar occasions, when she had exercised complete control over all erotic feelings.

I might quote other conscientious and exact observations similar to the above, and numerous less exact observations of men and women who have, in their own cases, observed similar results under similar conditions of continence or relative continence.

These certainly are sufficient to show that the hitherto accepted postulate that continence is necessary for highest achievement is debatable, if not a hypothesis constructed from insufficient data.

The following quotation from Herbert Spencer,

though I never have seen it quoted by those claiming to submit facts as a basis for sex ethics, is at least suggestive in this connection.

That the physiological effects of a completely celibate life on either sex are to some extent injurious, seems an almost necessary implication of the natural condition, but whether or not there be disagreement on this point, there can be none respecting the effects of a celibate life as mentally injurious.

Herbert Spencer, *Inductions of Ethics*, Sec. 231.

VI

REGENERATION

Some years ago I boarded a week or two at the same house with a very clever mechanic. He evidently was not of the type whose sex histories I cared to use in the study I have been making, as his moral standards were too elastic; but, becoming somewhat interested in him, and partly with the hope of helping him, and partly, to satisfy my own curiosity, I obtained his history, which I think worth presenting, as showing that sexual misdemeanors do not always prevent a return to the upper air.

This young man of twenty-five came of a healthy parentage and never had had any serious sickness. When he was twelve years old, he was kicked in the scrotum by a horse, causing a left-oblique inguinal hernia and later atrophy of the left testicle. When fourteen years of age, a girl of eighteen seduced him. At her first overtures, he was frightened: but she assisted him and pulled him over upon her, and he soon had an orgasm with semen. For some time he had intercourse with this girl every three days, then every day for a month or so.

Six months after the initial experience, he left that locality, and being deprived of intercourse, began to masturbate about twice a week. He soon imbibed the popular fears regarding this practice and remembered that his mother had told him, when he was a small boy,

that if he played with himself he would go crazy. He wondered if masturbation would not make him lose his desire for intercourse with women. He made an effort to stop masturbating, and would abstain for two or three weeks, when he would have a nocturnal emission, which frightened him as much as the masturbation. In spite of his experience with the girl, he attempted to refrain from promiscuous relations; but, as his nature was too strong for absolute continence, and he dared not masturbate, fearing insanity or that he would cease to care for women altogether, he began to have intercourse with girls once in two or three weeks. He never went with common prostitutes more than once or twice, fearing disease.

When he was nineteen, the aunt of one of his chums, a woman much older than he, came into his room, and stayed over night. This was done to accommodate him, but he contracted gonorrhœa, which soon was cured by appropriate treatment.

Once he said to a married friend, "You have a nice little wife," to which the husband replied, "Why don't you come to see her?" He went to see them one evening. The man asked him to stay over night, saying he could sleep with him. When he woke in the morning, he found the man's wife in the bed between them. The man said "This is my side. You may have the other." Then he got up and left the room, and his wife locked the door. This woman was very erotic, and for a long time he visited her frequently with the husband's approval.

For the last three years he has been going with one young woman and has been with no other woman during this period. He refrained from intercourse and masturbation for six months, then began to have emissions

once a week. After this had happened four or five times, he was frightened, as he had been when a boy, and began to masturbate about once a week until six months ago when, after much persuasion, the girl consented to intercourse. Whenever he suggested it, she tried to persuade him not to do it, but finally consented. Though they were much together, their sexual relations were infrequent. I explained somewhat about masturbation and emissions, and he said that if he had a boy, he would prefer to have him masturbate ever so frequently rather than to go with a woman.

I asked him about marrying the girl, and he said he thought of doing so sometime when his finances were satisfactory. I then urged very strongly that he do this at once, and I was gratified to learn that they were married within two weeks. He has remained faithful to her, they have two healthy children, and their home is unusually happy.[1]

[1] Ten years later.

VII

THE OLD IDEALISM IN SEX TEACHING

THERE is a book entitled *Marriage and the Sex Problem* by F. W. Foerster, Professor of Education in the University of Vienna, which I have not space to attempt to review. It is full of good intentions, partial truths, and the highest traditional idealism. I shall give a few brief quotations, but it must be read in its entirety to learn where unqualified idealism, without consideration of nature and instinct, leads us. He says:

By thus resisting intellectual curiosity, a sense of shame exerts also another kind of protective influence; it restrains people from regarding a function which should be dedicated to the service of the race as a mere means of personal enjoyment. The great educators of the past have all been instinctively aware of this truth, and have strongly insisted on the importance of cultivating a sense of shame; they have realised that the chief task of sexual education is not to draw the attention to sex matters, but to detract it from them. They have understood that in making use of the intellect to restrain sex instincts, there was every danger of the intellect itself, through the excessive familiarization, being captured and employed in the service of the enemy. Their methods were therefore indirect. They believed it best to develop religious thoughts which should have the effect of raising the individual, not only above sensuality but above the whole sphere of the material universe. By means of ennobling truths, and symbols, they aimed at keeping the individual constantly in touch with a higher life. On the basis of such considerations as the above, I find myself compelled to protest emphatically and

on principle against every kind of sexual instruction in the school, and in fact, against any too detailed enlightenment of the young with regard to sexual matters.

. . . Even in the case of boys leaving school at the end of their teens it is of no value to enter into explanations of all the different sexual diseases, as is now so often done. The boys already know more about this subject than the teacher tells them. It would produce an infinitely better effect, if the teacher were to give the boys the broadest idea he could of the great possibilities of character; if he were to encourage them to look at the whole question of sex from the point of view of character, to consider their responsibilities, and the value of restraint and self-mastery. . . . The scientific method I believe is not practicable. . . . We must not forget that the root of all thirst for knowledge lies in sexual curiosity, and that it would involve a great injury to the development of humanity if children were to be permanently enlightened. . . . He who thinks religion is derived from sex, who ranks himself with those foolish people who are always trying to explain the world from one point of view, does not understand that the mighty uplifting force which was behind the great religious personalities of the past — and indeed led them to deny themselves earthly love, could hardly have itself originated from sex instinct . . . those whose aim it is to subject human nature to the spirit and to arouse the will to self-activity will need earnest and strict ideals which lift the spiritual clear above the natural, and present it in a state of purity and separation from sensuous influences. . . . Those who mock at celibacy as unnatural and impossible, know not, in very truth, what they do. . . . Consistent monogamy stands or falls with the esteem in which celibacy is held.

If I had had the requisite ability, I should have written just such a book twenty-five years ago, before I began the intensive study of people; and had I continued reading books alone, I certainly should have had the disposition and perhaps the necessary kind of scholarly ability requisite for writing a similar book today; but

the book of life has taken from me, as have the necessities of life, much time that others have given to epistemology, to dialectics and to form. I never can hope to compete with them in these things. My prolixity, and irrelevancy, my barbarisms, solecisms, and general incongruities were prescribed for me by an environment as inexorable as those human limitations whose influences I so often insist inexorably proscribe man's complete temporal realization of that Absolute which is ever his quest.

The book I have quoted from, is written with the highest educational and moral motives, by one who is most scholarly in the learning of the schools. It is a most readable book and its doctrines are what those of us who have aspired for the elevation and purification of humanity, along the lines of the older idealism, would like to believe without reservation; but it is not a question of what we may think should be an ideal life and an ideal destiny for man, but of what life and of what destiny he is capable within his temporal limitations. I recommend the reading of this book and its acceptance within proper limits, but not *in toto*. The author's knowledge is of books and systems, his aspirations are for ideals far and away above nature and biology, and he takes no account of the physical man. For him, all instinct and emotion are to be repressed, dominated, sublimated. If this man had possessed, with his other qualifications, a real, intimate, scientific knowledge of the inner springs of human life and conduct, he would have become an idealist with sufficient pragmatism to accommodate human limitations.

It is one-sided books of this kind, of unimpeachable honesty, and assuredly of purposes above criticism, yet palpably untrue to life in our age or any age, which

have furnished the neurologist and the alienist with much of their business in the last decade, and which have filled our divorce courts to overflowing and helped recruit the ranks of prostitution,— things which are all farthest from the thought and intent of the authors. Why can an extremist never be right? Because we are not infinite. If man could reach infinity or perfection, then unqualified lines of conduct might be prescribed, but man has limitations. He is human, finite, and is as much a derelict in an ether so refined that his sensuous nature, which is fundamental for him and an integral part of him, cannot breathe, as his body is when it is engulfed in a flood so filled with the debris of the lowest sensual that he cannot swim. Whether we wish to or not, we must take cognizance of ourselves, of mankind in general, and if we are made to breathe air, not attempt to go in our aeroplanes beyond the atmosphere which is our natural habitat. We must keep trout in well-aerated water if we wish to preserve life, but a pout will live a long time in the mud. You may remove a man's stomach, observing proper technique, and he may live and thrive, but you cannot remove the whole digestive tract and get any such result.

The author's remarks on the feasibility or desirability of celibacy and absolute continence, remind me of a conversation which occurred during the early days of my sex investigations. In advancing a somewhat hesitating opinion to a very scientific authority, I said, "There is nothing to prove that absolute continence for a long time is a healthful or possible condition, but we often have instances where protracted continence shows the opposite."

He was ready with an answer and took at once a mutual acquaintance as an example — a bachelor of

forty, strong, robust, well-balanced, highly cultured, and efficient. "There," he said, "is a man whom we know to be absolutely continent and at the same time, in perfect mental and physical health." Plainly, I was well refuted, but had it not been for the secrecy as to identity which has always gone in my sex investigations, I need not have been; for I already knew the history of the individual in question. I knew that he had had an early love affair, that he did not propose to the girl, as he felt that he could not marry for a long time for financial reasons, that she waited years for him to speak, and that when he did not, she married another, that he learned later that she had cared for him as he had for her, that he kept her as his ideal and never found another, that this ideal was his talisman against promiscuity, that when sex demands were oppressive and obsessive, he masturbated as much as the conditions seemed to warrant.

I often am amused when people with insufficient premises and no knowledge of life, use as arguments the celibacy of a priesthood, or the continent lives of thought-to-be-known individuals. My critic knew as much as they, and neither knew much of the real conditions. It is annoying to see chapters, whole books even, by educated men, based on such circumstantial evidence, or pure guesswork.

Reader, gentle or indignant, I may be very wrong, but I give you facts, cold, hard facts, facts repeated times without number. My mental limitations incapacitate me for more logical deductions, or for more lucid reasoning than I have given already. I frankly admit that I was nurtured in the hot-bed of idealism. I was responsive to such stimuli. I thank God that I was and am an idealist, so far as maybe; but, until the old ideal-

ism is restated in terms of biology and human limitations, pragmatism is for me the only possible idealism consistent with a well-rounded out, moral, healthy, and happy human life. We must have enough common sense to allow time and ability for preparation for the Heaven which is to be the home of all idealists, and maybe of pragmatists, and possibly of all the rest.

INDEX

II before page number indicates that reference is to Part II; as "Acquired Characters, II 6."

A

Abreaction, 151, 167
Acquired Characters, II 6.
Acton, 109
Adolescence, 302, 304, 308, 315
Alcohol question, the, 292
Altruism, based on selfishness, 325, 326
"American Medicine," 254
"American Motherhood," sex teaching in, example, 107
Anxiety neurosis, 152
Authorities agreeing with author, II 257, II 290
Author of *Onania*, Lallemand, Tissot, Voltaire, concerning auto-erotism, II 238
Auto-erotism, conscious (see Masturbation)
  denied, II 200
  indications for, II 226
Avocation, 321
Avoidance of extremes, II 234

B

Bachelors, 323, 324
Beard, 144
Belfield, 188
Belief in future existence, II 235
Bishop of London, opinion on sex instruction, 108
Bloch, Ivan, 194, 196, 199, 286
Brain fatigue, 306, 307
Brauser, 23
Breuer and Freud, II 28
Burnheim, 314

C

Case histories, II 144, II 146, II 148, II 149, II 151, II 152, II 153, II 155, II 157, II 159
Chicago Society for Moral Prophylaxis, 140
Children, value to parents, 276
Christianity, early abuses in, II 237
Christian Science, 314
Clergy, beginning to adopt biological view of sex morals, 125
Climacteric, 270, 271
Co-education, evils of, 342
Conception, prevention of, 213, 214, 275
Concessions to sex, II 289
Conclusions, 289–297, II 256
Conditioned motor reflex, II 98, II 108–117, II 123
Conditioned psychic reflex, II 117
Continence, 101, 115, 256, 291, 296, II 32
  Action on, 112
  Howe on, 111
  Lallemand on, 112
  Max Marcus on, 114
  Observations on, II 314
  Van Buren and Keyes on, 113
Conventions, II 34
Contrectation, 186, 221, 285
Corporal punishment, 338, 339
Criticism of *Rational Sex Ethics* and discusion of same, II 265–275

D

Darwin, 186
Detumescence, 186, 221, 285

Divorce, 197, 219
Dreams, 91, 285
  and interpretations, II 41–45, II 77, II 82–97, II 120, II 127–137.
  day, 94
  erotic, 93, 117, 121
"Drei Abhandlungen," 226 *et seq.*
Dubois, 152, 245

E

Ellis, Havelock, 26, 105, 128, 186, 194, 206, 218, 245, 253, 280
  on masturbation, 129–140
Emissions, nocturnal, 96, 117, 119–122
Emminghaus, 105, 128
Emotional appeal, 191
Emotional stimulus, as an aid to continence, 97, 190
  as determinant of sex life, 247–249
Enquiries, answers to, with illustrative cases, II 303–313
Erotic feelings, arousal of, II 123
Exhibitionist, II 107

F

Female frigidity, so-called, II 257
Foerster, F. W., *Marriage and the Sex Problem*, quotations from, II 321
Forel, 105, 177, 281
Fournier, 24, 282
Free love, 194–205, 281, 286, 288
Freud, 105, 119, 140–147, 151, 152, 167, 187, 246, 250, 251, 252, 253, 254, 256, 261, 263, 270, 271, 285, 286, II 33, II 78, II 99, II 112
  infantile sexuality, 233–238
  sexual aberrations, 226–233
  sexual theory, discussion of, 225–243
  transformation of puberty, 238–243

G

Geddes and Thompson, 282
Girls, precocity in, 334
Gratification, sexual, frequency of, II 310
Griesinger, 105, 127
Groos, 187

H

Hall, G. Stanley, 105, 223, 302 *et seq.*, 332, 335, 338, II 275
Hamilton, 334
Happiness, legitimate and laudable, II 231
Herbert, Dr. S., *Psychology and Physiology of Sex*, II 282
Histories in detail, II 34, II 49, II 57, II 99, II 219–221
Hobbies, value of, 306, 321
Holding to old beliefs, II 239
Horton, II 78
Howe, Joseph W., 109
Hypnotism, 313, 316
Hysteria, care of, II 98
Hystero-catalepsy, 148

I

Idealists, 283
Ideals, value of, 190, 191
Ignorance and fear of sex a menace to health and morality, II 255
Impotence, 97, 218–220
Incomplete sex instruction, II 198
Individual, the, duty to the community, 317, 318, 322, II 187
  duty to self, 319, 323, 325
Insomnia, 305
Instinct, definition of, 185

J

Janet, 142
Jung, II 78

K

Karezza, 216, II 311
Key, Ellen, 194, 196, 197, 286
Krafft-Ebing, 279

L

"L'Amour," 281, 335
"La Femme," 281, 335
Lallemand, 129
Lamark, II 6
Lemaitre, 336
Letter of a physician to his son in college, 123–125
Letter of enquiry on sex subjects, II 302
Letter of soldier's wife, II 211–214
Lidston, 22, 282
Literary Editors of American Hygiene Association, II 265
Love, art of, 206–224
  and religion, 309
  education in, 209, 210, 211
  value for health, 307, 315
Luther, 223, II 210

M

Malchow, 284
Marital intercourse, after confinement, 218
  at wife's suggestion, 221
  comparative value of, 260
  during menstruation, 217
  during pregnancy, 176–183, 217
  effect of too little, 101
  for procreation only, 221, 247
  frequency of, 222, 223
  mutual satisfaction in, 215, 216
  preparation for, 215, 221
  times and places for, 217
  without emissions, 216
Marriage, coercive, 198, 202, 203
  declining, 334, 342
  desirability of early, 25, 297, 310
  justifiable omission of, 324
  vs. free love, 194–205
  narried couples not adjusted, II 223
Masturbation, a minor evil, 296
  case of excessive, 95
  causes of, 93
  duration of practice of, 94
  effects of, 93, 96, 128, 261, 278
  fear of results of, 94, 95, 265
Masturbation, frequency of, 92
  importance of, in sex study, 91, 129
  infantile, 252, 253
  normal, 287, 294
  prevalence of, 92, 99, 253
Medical opinion as basis for sex instruction, early, 109, 127
  modern, 123, 127, 128, 140
  mental hygiene, II 138, II 218
Michelet, 281, 335
Mistaken, II 213–218
Moll, 105, 186, 285
Monogamic unions, basis of, 293, 325, 341
Monogamy, 200, 287
Morgan, 185
Morrow, 23
Myers, 313

N

Näcke, 105
Neisser, 22, 24
Neuroses, 254, 295
  cases of, 148–175, 261–269
  suggestion in treatment of, 151, 152, 167
Neurotics, 251, 252
  treatment of, 271
Newly married, the, practical suggestions for, II 291–300
Nietzsche, II 278
Nocturnal emissions, II 124
Nocturnal sleep manifestations in women, II 125
Nöggerath, 22, 25

O

Œdipus complex, 250, II 24
"Onania," 127
Oneida Community, 216, II 311
Origination of instinct to right conduct, II 239

P

Pawlow, II 98
Palmer, 177
Parents, responsibility of, 296
Park, 284
Perversions, sexual, 243, 250

Physicians, full duty of, 257
Pinard, 178
Platonic relationships, 291
Point of view, II 62, II 73–76
Polymorphous perversion not *ab origine*, II 75
Pragmatic criterion, II 78
Pragmatism, 283, 328, II 48
Prince, II 79, II 98
Problem of continence and morality, II 224
Promiscuous intercourse, prevented by masturbation, 96
by the young, 294
importance of, in study of sex, 91, 129
resulting from fear of masturbation, 98, 101
status of, 296
to test virility, 99
Propædeutic, unmethodological, II 228–231
Prostitution, 22, 202, 204, 205, 259
Prudishness, 211, 245, 270, 295
Psycho-analysis, 151, 167, 225, II 28
and society, II 27, II 79

Q

Quack literature, 295
Question, the sex, practical side, II 284
the sex, spiritual side, II 283
Questionnaire, on physiology and psychology of sex, 29–31, II 140, II 143
opinions based upon, 90–95
statistical analysis of answers to, 90–95
Quotations from book of sex instruction, II 240–247

R

Recapitulation theory, 291
Reform of one given to sexual license, II 318–320
Religion, 307
Religion, and insanity, 313
for health, 311, 312, 316, 327, 328
simplified, 327–332
Review of *Rational Sex Ethics* by *Journal of American Medical Association*, II 276
by *Journal of National Medical Association*, II 276
by *International Journal of Ethics*, II 277
Roark, 223
Robinson, II 5
Rohleder, 105, 284
Roosevelt, 307, 345
Roux, 187, 201, 282

S

Savage, 307
Schopenhauer, 195, 201, 283
Senator and Kalminer, 281
Sex education, suggestions for repairing defects in, II 259-262
Sex histories, introduction to, II 139
sources of, 29
case II, 32; case V, 34; case VI, 35; case VII, 39; case IX, 43; case X, 45; case XIV, 47; case XIX, 48; case XXIV, 50; case XXV, 51; case XXXII, 53; case LX, 55; case LXI, 61; case LXII, 64; case LXIII, 66; case LXIV, 71; case LXX, 54; case LXXII, 72; case LXXIII, 75; case LXXIV, 77; case XCII, 81; case XCIII, 81; case CC, 85; case a, II 162; case b, II 165; case c, II 166; case d, II 168; case e, II 170; case f, II 173; case g, II 178; case j, II 179; case k, II 185; case l, II 183
number of, 90
Sex ideals, II 30
Sex instruction, author's views on, 102–104
criticism of popular literature, 105–125
desire for, 116

Sex instruction, early, 99, 280
for children, 192, 193, 296
in school, example of, 105, 106
need of, 97, 109
pre-nuptial, 100
scare element in, 94, 97, 98, 99
traditional, 105
value of individual, 275–278
Sex knowledge under permanent ban, II 258
Sex study avoided and why, II 236
Sex teachings, criticisms of erroneous, II 247–254
Sexual instinct, II 280
privation, 254
Sexuality, normal, influence on ethics, 27
abnormal, influence on ethics, 26
Sexually adjusted, II 31
Sherrington, II 99
Social evil, 123, 213
Source of material, II 210
Spencer, Herbert, II 317
Spencerian ethics, II 30
Spencerian morals, 197, 324
Stall, 116
Sterility, causes of, 23, 24
Subconscious, the, 246, 264
Sublimation, 256, 271, 291
Swinburne, 24

T

Taft, 323
Talmy, Dr. B. F., II 192
Taylor, 281
Thiernich, 140
Thumb sucking, 252
Tissot, 127
Tolstoi, 195
Transference, II 33
Treatment, II 113, II 221
Tumescence, 187

V

Van Shaik, 23
Venereal disease, prevalence and effects of, 21 *et seq.*
injury caused by, 101, 295
Vocation, 321
Voltaire, 127
Voluptuous dreams, a substitute for conscious auto-erotism, II 206–209

W

Watson, J. R., II 98
Weininger, 195, 283, 287
Weissman, II 6
Woman, nervous and hysterical, II 283
Woman suffrage, 344, 351
Women, at climacteric, 270
predominant characteristics, 341
reliable for sex study, 251
sex capacity, 290
Woodruff, 123, II 198
Work, physical, 303, 304

Y

Yerkes, II 98

Z

Zugassent's Discovery, 216, II 311

NATIONAL LIBRARY OF MEDICINE
Health, Education, and Welfare, Public Health Service
Bethesda, Md.
U.S. Department of

NATIONAL LIBRARY OF MEDICINE
Health, Education, and Welfare, Public Health Service
U.S. Department of Bethesda, Md.

HQ 21 R654r 1920

02230840R

NLM 05015454 4

NATIONAL LIBRARY OF MEDICINE